A Direction for the *Health of Magistrates* and Studentes.

Namely suche as bee in their consistent Age, or neere thereunto: Drawen aswell out *of sundry good and commendable* Authours, as also vpon *reason and faithfull experience* otherwise certaynely grounded.

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1574.

BIBLIOTHECA BODLEIANA

¶ To the Right honorable Maister Francis Walsyngham Esquier, one of the Principall Secretaries to the Quœnes moste excellent Maiestie, and of hir Maisties moste honorable priuie Counsell.

IN Physicke, and curinge of the Sick (Right honorable) three things onely (sayth Hippocrates) are to be cõsidered, the disease, the Pacient, and the Physicion, who in his office and function in that behalfe is the minister of Arte and the deputie of Nature. The Phisicion and the disease do mutually oppugne one an other and striue for maistrie. For the Phisicions charge and only care is, and ought to be, to recure his Pacient with

Sickneſſe attaynted. The Sickneſſe cõtrarywiſe employeth his whole deuoire and bendeth all his force to the deſtruction, ſpoyle and ruyne of the bodye whereinto he hath made breache and entraunce. Now, is the Patient (all this while) the Subiect and partie in whom this conflict and combate is darreigned: who if for his part, he do wiſelye and politikely reſiſt the ſomonce of his enemie Sickneſſe, directing the order of his diete and daylie vſage by the Dyal of the Phyſicions learned preſcription and counſell, and abſteine from thinges hurtfull and inconuenient by practizinge that which is holeſome and expedient, he is ioygned in commiſſiõ and made (as it were) felowe in office with the Phyſicion agaynſt all raginge aſſaultes of Sickneſſe. Whereby they twaine being thus firmely confederate and linked together, the diſeaſe and Sickneſſe ſhal be eaſely driuen to a narowe exigent and glad to diſclaime his intereſt, and great hope is to be conceiued of the victorie and vpperhand.

† Dial of Princes is a book of this day. As

As contrarywiſe, if the Pacient reuolte from the Phyſicion, wilfully refuſe and ſtubbornely diſobey his lore & aduiſe, altogether framinge himſelfe to ſerue the humour and will of his Sickneſſe, litle hope and leſſe helpe is to bee expected of his recouery. For in flyinge to thone, and ſtartinge from thother, hee addeth great increaſe to the diſeaſe and prouoketh it to ſhew the vttermoſt effect of his tyrannicall force and qualitie vppon the bodie that is ſo willinge and readie euen at the firſte onſette and Alarme to ſurrendre. The Phyſition for the better atchieuing and compaſſing of his purpoſe, vſeth .iii. ſpeciall weapons or Inſtrumentes whereby and wherwith he worketh his feact & ſupplanteth his aduerſarie, *Diet*, *Medicine*, or els ſome actuall woorkmanshippe of the hand called *Chyrurgery*. Which .iij. are in the Greeke, tearmed by apt and ſeuerall names more liuely and plainlye expreſſinge their properties natures & operations, the fyrſte beynge called *Diatetice*, the ſeconde *Pharmaceutice*,

the

the third and last *Cheirurgice*. Beside these thre, is there none, for by whatsoeuer names any remedies for Sickneſſe or preſeruatiues for health are called by otherwiſe, they are to bee referred to one of theſe three neceſſarilie. For eyther they belonge to diete, either elſe they are too be done by receipt of medicinable drouges, potions and applications, or elſe finallye by the miniſterie and artificiall woorkemanshippe of the hand, called (as I ſaide) Chyrurgerie. The beſt and ſureſt of all theſe is Diet, the which oftentimes of it ſelfe alone is hable and ſufficient to cure the diſcraſed, and without which, the other twoo cannot well and conuenientlie to purpoſe be practized. Be the Chirurgian neuer ſo ſkilfull, yet vnleſſe the partie paſſioned vſe good reſpect in daylie dicte, his cunninge hand not onely turneth to no profitable conſequence and effect at all, but rather many times the partie is thereby brought into further hazard and daunger. Medicines (bee their vertues neuer ſo ſoueraigne and

effectuall

effectual) are not hable to helpe in ſuch extremities as they be employed vnto, if Diet be not reſpected accordingly, as *Galen* in his booke De *Theriaca* written to *Pamphilianus* moſt learnedly aduoucheth. Thus is Diet the ſafeſt, the ſureſt and the pleaſanteſt way that can be vſed and farre to be preferred before all other kindes of remedies, vnleſſe the diſeaſe be of ſuch vehemence quality, condition and extremitie that it ſeeme to requyre ſome great ſpeciall conſideration otherwiſe, and in time of ſickneſſe is not onely a ſpecial & harmleſſe recuratiue, but alſo in time of health, the beſt and almoſt the onely preſeruatiue. And for that I ſaw the ſame in this litle Pamphlet, ſo clerkely and compendiouſly decyphered, I haue aduentured to deueſt him of his Latine weede, and after a homely ſorte forced into barbarous Engliſhe, whereby although I haue miniſtred large occaſion to the worlde, to thinke in mee ſome ſpice of preſumption and foly, for thus entermedlyng in an Art nothinge appendant

pendant to my profession, yet do I not mistrust but the equanimitie of the honester sort, weighyng my goodwill and meanynge in the balance of reasonable consideration, will freendly dispence with my ouersight that way, & suspēd the siniſtre doome of all opinionatiue affection. Man is subiect to very many diseases. Antiquitie reckened vp in a beadrolle, and registred in sundry of their Monuments left behinde them for our erudition and furtheraunce, three hundred and odde seuerall kindes of Maladies, beside casualties. Since when, there hath encreased and sprong vp a fresh supply and swarme of many strange and new diseases earst not knowen nor heard of, seemyng as it were to denounce defiance and continual warre to al the cunnyng that Phisicions haue. VVhich by good counsel and aduise to preuent, or maturely to remooue and take away (as farre as Arte hath his limitation) deserueth in mine opinion to him that beateth his brayne for others auayle in that behalfe no small

commen-

commendation. This caused learned *Homere*, after he had taken a perfect survey of man, and cõpared his state with euery other kinde of Creature to geeue verdict and affirme that man among all Creatures was most miserable. *Silenus* iudged it best, either not to be borne at all, or els most quickly and out of hand to dye and bee ridde out of worldely thraldome. *Plini* helde opinion that shortnesse of life was the greatest and best gift that euer the Goddes gaue vnto man. In *Lucian* also wee do reade, that *Pythagoras* after he had oftētimes chaunged his sexe, and shape and dwelled (Pylgrymelike) in the bodies of all men, women, and fourefooted beastes of euery degree and callyng, playnely confessed that hee liued a great deale more pleasantly, when he was a Frogge then when he was a King. And al these, although absurd in report, yet in sense iarred not far from a truth, if that heauenly Philosopher had not otherwise assured our weake consciences of an euerlastyng felicitie after this life, layde

vp in the ſtorehouſe of his mercy for ſo many as vnfeynedly repoſe all their affiance, truſt and ankreholde in him and do frame their liues and conuerſacion by the ſquyre and leuell of his ſacred woorde. Chriſtian it is therefore and natural alſo, euery one accordyng to his talent to helpe an other. And if Chriſtian examples were ſcantie and hard to finde (wherof there be almoſt infinite) yet let vs conſider and call to memorie the maner and rite that was among the olde *Ægyptians* and *Aſſyrians*, amonge whom, if any happened to fall ſicke, he was ſtreightways layde abroade in the high way, that euery man paſsinge by and beholdyng the maner of his ſickeneſſe, might tell, if he or any other of his acquayntaunce had euer beene diſcraſed with the like, and if he or they had ſo beene attached, what Medicine or thyng it was that had cured and healed them, that the ſame remedie might likewiſe be applied to the pacient ther languiſshing. By whiche meanes and way, it is thought, yea conſtantly aduou

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ched by Hiſtoriographers that the Art of Phiſicke was at the firſt founde out and practyzed. This poore myte of mine, ſuch as it is, I humbly offre vnto your good worshippe as vnto him, whome the very Tytle and argument of the Booke did peculierlie inuite me to make choyſe of. Not doubtynge but euen as God and nature hath enfraunchyſed you with a ſpeciall priuiledge of wisdome, learnyng and dignitie aboue many thouſandes of others, ſo your Honorable diſpoſition will not eſtraunge your worthie patrocinie to the ſymple doynges of other inferiours, who in a farre lower degree by ſuch honeſt waies as this, do ſeeke to inſinuate themſelues into your acquayntaunce, and deſire to be enrolled in the Kalender of your moſte faithfull Suppliauntes. The Lorde perfourme and finish that in you whiche he hath richlie beegunne, and graunte vnto you a moſte healthfull mynde within a healthfull bodie euen ſo longe as natures bounde

des may stretche to the aduauncement of his glorie and the commodite of this your Countrey, and after your Pilgrimage heere ended, mercifully condnct you to the ioyes of his glorious hierarchie.

Your H. *most humble*
Thomas Newton.

The Preface.

THAT MY MEAnyng and order wherein I purpose in this lytle Booke to proceede, may bee to ỹ Readers the better notified: I thinke it not amisse, nor impertinent to our matter, first briefly to declare, how that the indications or tokens vsed in the order of Phisicke, are namely taken and learned out of foure principall poynctes: either of the nature of health, and the causes thereof, or of a sounde and healthie body: or of the nature of Sickenesse and the causes thereof, and the bodie that is discrased: or els of the meane and Neutral body, that is neither perfectly whole, nor throughly sicke, or of certayne thinges common to all men. Such indications and tokens as do proceede of the nature of healthe, and of those bodies that are sounde, haue one common or general indication, notwithstandyng bipartite &

deuided into two partes, that is to witte, Conſeruation, and Preſeruation. Conſeruation, when the bodie is of it ſelf perfitly ſounde (as ſeldome is to bee ſeene) but Preſeruation is, when the bodie beginneth to bee enfeebled and like to fall into ſome infirmitie. And theſe two Indications and common medicines appertayne to vs in this preſent worke to bee diſcuſſed. For ſithens Conſeruation and Preſeruation belonge either to the Gymnaſticer or els to the Phiſition, and Gymnaſticke Arte, which is the trade of exerciſing men in feates of Actiuitie, is in theſe our daies antiquate and growen out of vſe, therefore they do onely appertaine to the Phiſicion, as Galene, not only in one little ſeuerall boke of this ſame Argument, but alſo in others of his workes plainly affirmeth. The other Indications gathered of the nature of the diſeaſe and the cauſes therof, and the bodie diſtempered and diſeaſed (which are thinges againſt Nature, whoſe generall and common Indication is Correction and Ablation) belong to the Phiſicion,

tion, whose office is to cure diseases. But the Indications of the Neutrall or meane estate betwene health and sickenes, the causes of thinges not naturall, do shew, so that somtime Conseruation and somtime Ablation therein must be vsed. And the causes not naturall are these: Ayre, meate and drinke, mouinge and reste, Emptinesse and Repletion, Sleape and watch and the affections of the minde: wherunto are added the Age, Temperature, Custoune, Arte, and the proper nature of euerie seuerall person. And they be called meane, because they do somtimes the office of Conseruation and somtimes of Ablation. Ablation when (for example) the Ayre is hurtfull to sickneſſe: For it is either altered with contraries: or else cleane chaunged: if it be holesoune and profitable, we do conserue it with his like, and thus do we in conseruing them ẏ be whole. Thele Indications are called commune, because aswell the Conseruer or the Preseruer of health, as also the Curer of diseases vseth them. I therefore meaning to en-

treate vppon these two poinctes of Conseruation and Preseruation, will follow Hippocrates his order in the discourse of those fiue thinges, which are also auouched by Galene, in diuerse of his workes and namely in his second boke, De Tuen. Sanit. And these be they: Laboure or exercise, Meate, Drinke, Sleepe, and the acte of carnall copulation. These beinge orderly, conueniently, and competently vsed, haue great power and efficacie to kepe a man in health, and in thē chiefely (as these two Graunde Capitaines and Auncient fathers of Phisicks doe affirme) consisteth the whole poyse and cause of healthinesse. Unto these fiue, (through God his assistaunce) I entend to annere a Surplusage and addicion of other thinges not naturall and suche as seeme needefull and expedient hereunto.

Let vs therefore begin with the first whiche is Exercise, with humble praier to Almightie God, to further our attemptes, for his deare sonnes sake Jesus Christ our Lord and Sauiour. But

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this by the way must we admonish the Readers, that for asmuch as the natures and complexions of men be diuers, they also require a diuerse trade and order in diete and excercise. And therefore sayth Galene, euen as a shomaker cannot make one shoe to serue euery mannes foote, so neither can a Phisicion describe and appoint any one generall order and dietarie for all maner of persons. For there be some, whiche if they should refraine exercise & intermit their wonted Agitacion but three daies, would straitwayes be sicke: againe, there be other some, which geue themselues altogether to ease and rest, and yet be healthfull and lustie, and in other thinges, is like diuersitie to be found. Now, whereas there is both diuersitie in bodies, and also diuerse trades of liuinge, it cannot be that any one absolute way should be appointed to serue euerie nature in euerie facultie generally. And therfore to write a speciall dietary for such as either because they be Seruitours and must geue their attendaunce on there maisters and other *Lib. 5. de tuend sa.*

charge wherby they may not, or for such as be continually so encombred with other affaires wherby they cānot obserue any precise diet, it were but a thinge vaine and superfluous. For their sakes therefore that liue of them selues fraly and are not enthralled or mancipated to the inconueniences aboue saide, we haue compiled this treatise, how and in what sorte they may liue a long life in prosperous health and welfare. Furthermore that which in euerie kinde is simple and faultlesse ought alwaies to be preferred before all others. And in bodies that same is called simple and faultelesse, which is in a very good plight & likinge: but in the trade of life, that is to be accompted best, which is free and not in subiection. For it behoueth that such a one as would liue longe and neuer be attached with any Sicknes, should be exempt and free from all turmoiling troubles and publique affaires in the Common wealth, liuinge onely to himselfe, cherishinge his body and tendringe his health. For there is no meanes to make

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that immortall, which naturally was begotten & created mortall, but to make the same to be of longe life and continuance, may be done and brought to passe. Galene saieth, that if he which hath his bodye in good likinge and temperature doe not intermeddle with the laborious cares of worldly busines, but geeue himselfe onely to quietnesse and tender regarde of his owne health shall not at all (as farre as is possible) be arrested and vered with any maladie, neither be preuented with death vntill he haue liued a merueilous long age. But who is he not onely among vs Christians, but euen among Paynims and Epicures, so blockishe and insensate, to thinke that he is borne only for himselfe and for his owne priuate commoditie without hauing any respect or regarde at all, either of matter or person in the societie of humaine life? vnto such as these (if any suche be) we do not addresse these our preceptes, but vnto those which at such times as they haue cõuenient leisure to surceasse from their charges and offices accordinge as theire

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callinge and vocation is, dw measurably and for healthes sake tender their bodies to thintent they may be the better able to continue about their nedefull and vrgent businesse, and not to addicte themselues to voluptuousnes and bellycheare, as though they beleaued there were non other life but only this fraile and transitorie life, and therfore securely to wallow in their disordered and lasciuious appetites, tendryng and cockeryng their wanton Carkases, for whose taste and appetite Galen hath fully written their desired diet in his fyre Bookes, De tuend. Sanitate. Where he doth so copiously and so exquisitely depaynt out the Arte, that I suppose a man shall vnethe finde any amonge a great many of Princes & Potentates (who liue frely without checke at their owne pleasure and ease) that doth obserue all his precepts in those bookes mencioned. That whiche here wee write shall bee good and auayleable in maner to all Ages (Childehode and extreame Oldeage excepted) wherin my counsayle is to all men, that what

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euery man shall finde, and by experience prowe best to agree with his nature, the same to vse as neare as he may.

Of Exercise and Labour.

BEcause a greate part of Healthinesse consisteth in a conuenient and oportune exercise of the Body, as Auicen and before him Hippocrates and Galen affyrme, needefull it is to haue a diligent eye and consideration therevnto. It is commended for many speciall causes, but namely because it beeyng duely and seasonablie vsed, will not suffre the substance of ouermuch meate engendryng Surphet to clotter and cõgele within the body, and also maketh the whole bodye light, nymble and actiue. Furthermore it keepeth and mercilously stirreth vp naturall heate, restoreth the powers of the whole body, and strengtheneth all the vertues therof. Small and weake heate it encreaseth, and dayly dissolueth the su-

The commoditie of Exercise & labour

perfluities by litle & litle gathered within the body, and conuaieth the same to such places from whence they be conueniently sent out and expelled. It also maketh the membres a greate deale the apter to receyue nourishment, because the filth and excrementall matter of the bodie is thereby scattered and auoyded. Moreouer it openeth the conduites of the body, & the courses or passages wherin the bloud (hauyng therto the conuenient ministerie of the naturall powers appointed for that office) is easely receyued and conuerted into the substance of the member: whiche continual nourishment is most necessarie vnto mans life. For without this vertue, present death ensueth. This gayne and commoditie is also gotten by exercise, that by expellyng superfluous humours it excuseth a man from the vsuall receipt of Purgations and Medicines. For wee must be very circumspect and take greate hæde, as Plato saith in Timæo, that we moue not the body with medicines, and specially Electuaries soluble, if wee may o-

Purgations dangerous & hurtfull

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therwiſe chooſe: becauſe although they doo purge, yet doo they inueterate: And although there be no poyſon in them (as in dæde in the moſt of them there is) yet are they very paynefull to be taken inwardly, becauſe their office is contrarie to nature. For they drawe away from the membres thoſe humours which the powers of nature doo drawe to the ſame for a nouriſhment: and alſo becauſe beſide the ill humours whiche they drawe out, they doo for the moſt part alſo drawe out thoſe whiche be good, and the vitall ſpirites whiche maintayne and comforte life. It is not therefore without good cauſe, that the learned & wyſe Doctours of this Arte haue written ſo muche and ſo diligently of Exerciſe, that men therby might ſhunne and auoyde many ſortes of diſeaſes, whiche els woulde aſſault the body, by reaſon of ſundry ſurphets, and gurmandiſe. For the ſubſtance remayninge after digeſtion and diſtribucion of the meate and drynke, (whiche Nature beynge ouercharged, is not able to concocte and euacuate, beynge eſt-

ſones encreaſed by eatyng and fillynge gorge vpon gorge, muſt nedes engender diſeaſes: In this caſe to auoyde and eſchew the recept of purging medicines, which ſerue either to recure the body beynge thereby ſicke, or els to preſerue it from beyng ſicke, Exercise is a thynge moſt cõmodious as the cauſes of maladies do beginne ſo dayly hereby to expel the ſame. Theſe noble writers therefore were of this mynde, that if the reſidue of theyr preceptes (whiche hereafter ſhal alſo by vs bee recited) were obſerued and kept, bodyly health might very well in this conſiſtent Age be conſerued, yea and not in this age onely, but alſo in the Age whiche goeth before, and the Age whiche commeth after, a verie few pointes beyng thereto either added or els altered. As for any particuler Regiment for old age, we do not in this place namelie purſue, becauſe beſide Galene it is alſo at large deſcribed & ſet out by diuerſe other learned Phiſicions, and namely in a ſeuerall booke penned and publiſhed by that famous and excellent Graychead

3. De tuen ſanit.

Antonius

Antonius Fumanellus of Verona.

Thou shalt therefore (Gentle Reader) with al thy deuoyze and diligence, so vse thy selfe, that thou mayest passe ouer and lead this flourishing time of thine age by thine owne wisedome and our holesome counsaile in health and welfare, to the glozy of god and the pzofit of thy neighboure, foz this age of Consistence is the very flowze and pzime of a mans life. And by this meanes shalt thou so dw, if thou gæue diligent eare to the sounde counsayles of appzwued Phisicions, by mée in this litle Boke bzæfely noted, the chiefest whereof is Exercise. And therefoze Galen playnly wziteth that all such of his frændes as toke diligent and speciall regarde to Exercise were neuer sicke. But because not euery kinde of Exercise, noz euery time and hower is conuenient and méete foz it, therefoze will I declare bothe the time when it should be vsed, and also the particuler kindes thereof.

Then is it a fit time (saieth Auicenna) to exercise the bodie when there be no

When exercise is to be vsed.

Ill humours.

ercise is to be vsed. Ill humours. ill humours in the same, least exercise by motion and calefactiõ should disperse the same through the bodie or cause them to decline and goe to some principall mẽbre and part of the bodie and so to putrefie. Also when there is in the Stomake or Bowelles no great quãtitie of meate vndigested or humours crude & rawe, least inconuenience might ensue by the conueighance of them into the officiall members, before they be throughly boyled and concocted in the Stomake. Furthermore to go to the Stoole and eronerate nature before the time of exercise, is very holesome. Hippocrates, his counsaile is, that a man shoulde laboure and chafe himselfe before his meale: and therfore I thinke it very vnhollsome immediatetly after meate to vse exercise, because the vehement accidentes of the mind and the stronge mocions of the bodie do hinder digestion and cause Putrefaction, but an easie and soft walking, that the meate may the better and the sooner descend to the lowest part of the Stomake where the same is better concocted)

6. Epid. par. 4. Aph. 28. & Gal. 5. de tuen. sanita.

cocted) is not to bee misliked but is thought to be very holesome and expedient. Therefore when the meate is passed downe from the Stomake and the time approcheth eftsoones to eate, then is exercise both fit and profitable. In Somer, about the Sunne rising, least otherwise the bodie shoulde be annoyed with a double heate: and in the beginnyng of the Spryng, and Autumne aboute two howers after the Sunne rysing, that the coldenesse of the mornynge may be auoyded. For as the heate of the none time of the day is hurtful and noysome, so is the colde of the mornyng, and namely in Autumne, and winter to be eschewed. Notwithstandynge a man may exercise himselfe at home assone as he ariseth. In winter Auicen counselleth vs to exercise our selues within the house, or in some close couert place, about none, hauyng the ayre a litle warmed, for feare least colde els should take away or hinder that commoditie that exercise bryngeth: For nothynge is more hurtful to the vertue Regitiue then cold,

namely

namely if it be much, and at suche time as the body is hoat. Now wheras there be sundrie sortes of exercise, I will onely recite here suche as I know to be best and most agreable for them, vnto whom I namely haue penned and written this compendie.

Walking

And first to beginne with walkynge: which if it be soft, and not fast, nor apace is a weake exercise and may best be vsed in hoate monthes, & in the beginnyng of Autumne, for at those times heate and drinesse cheifly reigneth. And therefore the body ought not to be more inflamed and dried by stronge motion and exercise especially in a Cholerique man. For truely there is no time in all the yeere, wherein the body ought lesse to be exercised then in Sommer, and therefore in hoat Regions and Climates, a softe and gentle motion is a greate deale better, and more requisite then strong motion, because nothyng doth so muche incende and enflame naturall heate, as labour and mouing. Often and longe walking vsed without intermission, is a stronge

exercise

exercise and meeter too be vsed in the Spring season, because exercise in the Spring time by good reason ought to be greater and stronger then in Sōmer. And therfore somwhat long deambulacion being pleasāt withal, not wearisome, nor excessiue, is in my oppinion very méete and apt for this season of the yére. I meane, it must be somwhat longe, to thend it may with more facilitie resolue suche superfluities as aboute that time were gathered and congeled together duringe the winter precedinge: and I would haue it to be somwhat gentle and pleasant, least the bodies should be set in a chafing heate with too much Agitacion and stirring, especiallie of them that are of a hoate complexion. For this kinde of softe and longe continuinge exercise is most agreeable & commodious to hoate and moyst bodies. A strong and vehemēt walking, especiallie vp and downe highe and vnequall places, as many times to goe vp and downe a ladder, or a stiepe hill, till a man pant and fetche his breath thicke and often with difficultie, is a ve-

ry good and comendable exercise, & best to be frequented in cold & moyst seasõs.

Tenise and ball play

There is an other kinde of exercise, whereof Galene wrate, but not conuenient for such as be graue personages and men muche busied with waighty affaires, or for such as haue not their heads in good temperature, which is called the Tenise. In which kinde of pastime, all members and partes of the body are equallie moued, but it is hurtefull to the head by reason of often stowpinge: and therfore I counsell all them that delight to playe thereat, to stand holdinge theire heades vpright, whiche may be easely done, by striking and receauing the balle with a raquet.

Riding.

There is an other kinde of pleasaunt exercise fittest to be vsed in the countrey in seasonable and tempestiuious times of the yeare, called Riding. It is highlie to be commended and is good for the head stomacke and intrayles, wherby men in the olde time got both health & pleasure.

That exercise whiche Auicen teacheth to drawe and bring down humours from

from the head to the lower partes of the body is very profitable and to be done in this sorte folowyng: Tie and make fast a stronge roape to some Beame or post, and throughe the same roape put a good bigge wodden Cudgell ouerthwart, and takyng holde with your handes at bothe endes of the Cudgell, lift vp and poyse your body so, that your feete touche not the grounde, and mooue your legges to and fro, hangyng still by your handes. But the bodie must be very well purged, lest when the superfluous humours be drawen downe to the lower partes, there be engendred an Abscesse, which is some impostume or course of euill humours to some one parte of the body. *Hanging by the handes*

As for wrestling and daunsing, which be accompted amonge vehement exercises (because they be nothyng agreeable and sitting for a sage Magistrate nor for a serious Student) I haue nothynge to say: but this by the way I may not omit, that those persons which feede vpon grosse meates, and suche repast as bringeth stronge nourishment, may vse ve-

hementer exercise and stronger ambulations, as running, wrastling, hunting, quoytes, handeball, and to be breife all suche exercise as best agræth with theyr nature, which may brynge difficultie in fetchyng the breath, augment heate and humecte the skynne and exteriour parte of the body, with a thin subtile sweate.

For quicke and nimble exercise maketh the body leane and slendre, and the contrarie maketh it grosse and thicke: much exercise drieth the bodie, but meane and conuenable maketh it fat and corpulent. Notwithstandyng, for them that vse a slender diet and spare fædyng, a shorter ambulacion and smaller walkynge will suffice. Now, there be some whiche be of a very hoat temperature & complexiõ which ought not at all to be exercised: for such persons, a moderate walkyng, baynyng or a gentle Fricasie and rubbynge shalbe fully sufficiẽt. Al such are slender, leane and very Cholerique. And this is euermore to be noted, ỹ a man must vse such moderation in his exercise, that he get not a lassitude or wearinesse ther-

Fricasie

with,

with, but assoone as he perceaueth the same to come vpon him, it were best for him to desist and leaue of. For the bodie with all his partes ought so to be exercised, that excremental matter by idlenesse and rest, be not gathered. But when you beginne to sweate, and the exercise séemeth not to be so pleasant as it did before, ceasse and leaue of, wypyng away the sweate from your bodie: then again after that you haue a litle paused and rested your selfe, the body must be refresshed. For in exercise aswell as in meate and drinke and all other thinges, there ought to be a conuenient measure vsed, so that the thyng it self be neither ouercharged with to much, nor yet debarred from that stinte and sufficiencie that is néedefull and requisite, because by excesse, the powers are enféebled and dissolued, and by want or defect, there is so muche of the vtilitie abated, as there lacketh of due sufficiencie. For our powers are muche strengthened and chéered, if with moderate and fit exercise they be refreshed and cherished. Now let vs

 bréeifly

briefly declare the kindes of small and gentle exercises, whiche (notwithstandyng) to the health of the body are needfull and expedient. The first sorte wee haue heretofore declared, that is to say a sweete and softe walkynge.

Then there are Fricasies or Rubinges, whiche ars the exercises of them that be sickly. For vnto them that be in perfit health, they are not sufficient, as Plato most elegantly, and after him Galen affirmeth. But we adiudge and thinke thē to be very good both to mūdefie the head and diuert the fumes therof to the vttermost and extreame partes, and also to open the pores and conduites of the bodie therby to extenuate and expell subtill humours. In olde time, men vsed fricasie and vnction before and after euerie kind of exercise: before, to the end that the passages and pores of the bodie beinge opened by fricasie, the humours might haue more easie egresse: and after, beecause the matter, which did exude & come out, might be wiped away from the skin, and that which remained in the flesh, might

be

be extenued and dissolued, which order in my oppinion is not to be misliked. And therfore my counsaile is, that before thou arise out of thy bed, either to rubbe or els to make some bodie els to rubbe, with warme hands or som warme linnen clothes, thy backe, breast and bealy easely & softlie, and thy armes and legges hardlie and stronglie, but suche partes as thou canst reache and come vnto, vse to rubbe thy selfe. For this fricasie and rubbinge concocteth crude humours, and also nourisheth and comforteth the whole bodie. And if thou chaunce to sweate, cause it with a soft rubbing and fricasie to be wiped of. Hippocrates saith that hard fricasie doth binde and consolidate the bodie, softe doth loose and mollifie, muche doth extenuate and diminishe flesh, meane augmenteth and maketh it war bourlie. It is good also when you goe to bedde if your head be heauie or payned with the murre or reume, to rubbe and wringe hard your legges and handes, for by such meanes the vapours that ascend vpward are deriued and brought downeward.

Al-

Also fricasie and rubbing the whole body in the eueninge, is profitable for them that be thoroughly wearie, or with dines to much molested, or with the Atrophie & consumptiõ pined and troubled: which being done, there should ensue an oyntement or perfusion of temperate oyle (if the auncient and laudable custome of vnction were not antiquated and growẽ out of vse as many other good thinges are) for it helpeth to the spædines and velocitie of frication, it loseth and suppleth the members that be stiffe and indurate and it comforteth and mollifieth the mẽbers that are wearied.

Rowing.

To be rowed vppon the water in a wherrie or barge is an exercise gentlest and easiest of all other. Now ouer and beside the fricasies aforesaide, let vs particulerlie recite those motions that do exercise not all, but certaine partes of the bodie. To shote in a longe Bowe, to pitche or throwe great Stones or any other heauie thinges sittinge or standinge is the exercise of the armes and other partes next vnto them, albeit the whole

Exercise for diuers partes of the bodie

bodie

bodie may seeme to be therin exercised, In readinge, to speake at the first with a softe voice, and afterward to speeke lowder and lowder is the exercise of the Tongue, Breast, Throate and Lunges yea it is good for the ventricle or Stomacke also. But the exercise of the heade must verie carefullie be loked vnto, because amonge al the partes of the bodie the braine is the coldest, and therfore his naturall heate must with all diligent heede bee conserued and kept, that it bee not distempered nor oppressed with the multitude and abundance of superfluous humours. Therfore euerie daye when thou arisest, after that thou hast beene at the stoole, rubbe thy head with a cleane drie linnen cloath somwhat warme, frō the foreparte of thy head backewarde to the hinderparte, and at the first, let thy fricasie be small and easie, but afterward harder and faster. Then kembe it with a cleane combe, beginnynge at the former and vpper part of the head bringing the Combe backeward, and then againe mundify and make it cleane with linnen

How the head must be vsed.

clothes as is aforesayd. And if the same clothes be a litle perfumed with poudre of Lignum Aloes, or Gelouers and drie Roses, their vertue is a greate deale the more to helpe the brayne and comforte the sences. Certes thou shalt fæle a merueilous effect for the healthinesse of thy head if thou vse this order of fricasie and combyng. For therby naturall heate is excited and stirred vp, the pores are opened, (which beyng stopped, superfluous matter and humours are retayned and consequently the brayne payned and affected) but beyng opened, the same il humours and fumes are propulsed and dispersed, and the brayne is made sincere, stronge and healthfull. There is an opinion setled in the heades of many now adaies and especiallie amonge the commõ sorte, that it is not good for the head to be washed, alledgynge for their prowfe an olde sayinge, common almost in euery mans mouthe, neuertheless for ỹ moste parte vntrue, which is this: Wash thy hands often, thy feete seldome, but thy head neuer. Vnto whom I do brefly

Washing of the hed.

make

make this aunſwere, that ſuch perſons ought namely to waſh their heds, which haue a moyſt brayne, or ſuche as loue to haue their heare growe longe, becauſe the inwarde ſuperfluities whiche nature would expell, cannot haue paſſage to euapozate and vente out, but be retayned ſtill, by reaſon that the pozes be ſtopped with filthe that lieth at the rootes of the heare nert the head, which filthe by conuenient and ozderly waſhyng is taken away and clenſed. And foz this cauſe Auicen affyzmeth that it is not good to ſuffre the heare of the head and beard to growe longe, becauſe they gather and retayne muche groſſe filthe and baggage, ſtoppyng the pozes about the rootes, if they be not waſhed away. To theſe namely, and to all others generally that vſe waſhynge, Auenzoar geeueth in charge to be waſhed with warme water oz Lie, and if you put into the ſame water oz Lie, ſo it be not to ſtronge, a ſmall handfull of dzie Roſes, and Lignū Aloes, and a litle Camomile oz Betony foz ſuch as be ſomwhat of a colde nature

it is very wholesome. Ye that hath a weake head, colde and moyste, and his memorie thereby empayred, shall in my litle booke of the Arte of Memorie finde moste soueraygne, singuler and easie remedies to satiffie his desire. As soone as the head is washed, it muste diligently and spéedely be wiped and dried with warme drie linnen clothes, and well loked vnto, ý it catche no harme through colde or wynde. But better it is, not to be washed at all, especially in winter or often, and namely for suche as vse to be shauen and notted, but the Fricasies and combynges aforesayde must duely be vsed, because (beside the aforenamed helps that they bryng) they merueilously preserue the sight. The proper and peculier exercise of the sight is to beholde and loke vpon small letters and lightsome thinges: forseene, that a measure therin be adhibited, notwithstandynge Auicen supposeth that small and confuse figures & subtile or litle letters are hurtfull to the sight and not to be loked on.

The exercise of the sight.

The exercise of the Hearyng is to heare

Hearing

plea-

pleasant sowndes, yea and sometimes great clappes and hideous noyse: but in any wise aswell in this as in all others, too vehement and stronge obiects must be warely and circumspectly eschued.

Of Bathes.

BAynyng sometimes supplieth the office of Labour, and standeth in stéde of exercise, beyng either ayrie or watrie in swéete water, or of Mineral waters, whiche wée terme Bathes I will say nothing, sithens they rather serue for curyng of diseases. They must vse the ayrie Bayne fastyng, that are corpulent and grosse or haue abundance of concocte superfluous humours and excrements: but ỹ watrie better accordeth with them that are slendre, whose vse is diuers and manifolde, accordynge as the degrée of heate is more or lesse, whereof Galen writeth thus: Swéete warme waters if they be temperate, their vertu is hoate and moyste, if they be well and hoate, Bathes or Baines

their vertue and force is moyst and cold, but if they be hoater then they ought to be, their strength is in deede hoate, but not accordyngly moyst. For they cause the body to shiuer and quake, and purseth together the subtile pores thereof, in so much that it can neither be humected outwardly with accesse of humour, neither sende out any of the excrementall matter that is within. Furthermore he saieth, that Bayninge orderlye vsed, mollifieth and soupleth harde and indurate flesshe, and fetcheth out all the excrementes and liquide matter that cleaueth and adhereth after digestion to the exteriour parte of the bodie. They that haue fat and corpulent bodies or else bee replete with aboundance of humours, may sone take harme by vsing disorderlie and vndue lie this bayning, but if they be first purged and ridde from them they may vse the benefit thereof, because it doth humect and moisten the pores and passages, and maketh the fumosities to bee dispelled and sent out. But as in all other thinges moderate vse

3. De Tu sanit. ca. 3

is

is alwaies to be preferred before immoderate, euen so fareth it by bayning. For a man may not be ouer hastie in aduenturinge to vse it, especiallie if the partie that is minded to be bained, be troubled with many humours gathered throughe continuall cruditie and vndigestion, or haue not longe afore enfaced himselfe with plentie of meate vnboyled and vncocted in the stomake, whiche crude humours being within the bodie (by reason of the vehement force of heate) cause obstructions. In very colde seasons, and in Sommer time they shoulde also be forborne. For in winter the humours beinge stirred and disquieted and a cold sodeinlie succeding, they are driuen to some necessarie part of the body, & there brede diseases and great annoyaunce. And aboute midsomer when heate chieflie raigneth and of it selfe resorteth to the exteriour partes, Bayninge doth disperse so much of the same heate as is yet remainning, & by ỹ meanes much weakeneth the inward powers. And vnlesse the age and place of man seeme otherwise to re-

quire

quire, they are at this time a great deale more to be eschewed. In deede no man doubteth but baines vsed at due and seasonable times, help the bodie verie much (for nothinge doth so well concocte and driue away il humours & corrupt iuyce as sæpe after bayning) but I say that the vse therof is very hurtfull, if they be vsed at inconuenient times and when they ought chieflie to be refrained. Now as concerninge washing in colde water, I do say that it is vtterly to be forborne of all such as are not therto accustomed, as being more hurtfull then profitable, vnlesse vrgent occasion of great heate and lustie youth do otherwise seeme to craue it. But he that would vse it, must be slender of bodie and somwhat of a colde constitucion, for it is apter to pearce into suche colde within the bodie and inner partes. It bringeth al the humours in a maner to one place of the bodie and maketh the sinewes and muscles stiffe and numme, and not nimble or readie to moue, yea and sometimes it bringeth a man into distemperaunce and passions

much

much worse then these, if it be not verie aduisedly vsed. And amonge all others, a healthy and sound bodie so long as it is in growing and wartinge, must not be washed in cold water, least his groweth and waxing be thereby rebuked and hindered. But when he is come to his full growthe, then may he acquainte himself with colde bathes, because the bodie is therby cooled and strengthened, and the skinne made harder and thicker. And the fittest time thereto is the beginninge of Sommer, that ere winter come, by frequent custome, it may not turne to any hurtfull distemperaunce of the bodie, and let it beginne in a verye hoate daye the place where it is vsed beinge likewise hoate.

Of Meates

NOw let vs say somwhat of meate and drinke. And herein I do firste geeue the to vnderstand, that it is best and holsomest to vse meates that be

ſimple. For ſimple meate by good reaſon is moſt profitable, but many and ſundry diſhes and diuers ſortes of Viande and Cates is moſt hurtfull and a great enemie to health. Our predeceſſors whiche liued very long without Sickneſs were wont (as Galen & Auicen affirme) to eate at one meale fleſhe, and at another bread onely. Yet would I not wiſhe thee to accuſtome thy ſelf to one onely meate ſpecially if thou be in youth: for Galen expounding one of the Aphoriſmes of Hippocrates ſaieth: Such thinges as we haue long times beene vſed vnto, yea although they be not of the beſt nouriſhing meates, are not ſo daungerous and hurtfull as other thinges are which in deede be far better, wherunto we haue not be accuſtomed. We muſt therefore (ſaieth he) now and then altre our diet, and vſe to eate ſuche meates as before we vſed not. Neither ought we to bind our ſelues to any one kinde, leaſt if we ſhould (perchaunce) be driuen at any time to change that cuſtome, we ſhould ſtraightwaies therupon fall ſicke. And Cornelius Celſus

sus, counsaileth suche as be in health, to vse their ordinarie fare and plaine vsuall diet. But to eschue & forbeare much varietie of meates is vndoubtedly bothe better and wholesomer, because the stomacke is to muche set a worke and laboureth greatly in the digesting & concocting of sundrie meates at once. It is thought good (and so it is in déede) to mingle moyst with drie, colde with hoat, and hoat with colde, swéete and toothesome with sower and eigre. But those meates whiche be in the meane or mediocritie of all excesse are most commendable. Of whiche sorte is Breade, made of cleane corne, sufficiently leauened, well moulded and moderately baked: also the flesh of Hennes and Capons, Phesants, Partriches, Woodcockes, yonge Pigeons, Blackbirdes, Thrushes, Turtles and suche like small byrdes. Semblably, suche fishes as bréede amonge Rockes, and stones, or aboute the Sea side, and suche as in taste are neither vnpleasant and vnsauerie, nor yet clammy and vnctuous, of whom heereafter we will particu-

Meates most commendable sundrie sortes of meates at one time eaten are not holeso.

Meates most commendable.

ticulerly speake. Notwithstandynge meates must be vsed accordyng to the diuersitie that is in bodies: for they that haue very melancholique bloud, muste vse moyste and hoate meates, they that be Cholerique must vse colde and moist. But phlegmatique persons must eate such meates as haue vertue to drie and calefie. Furthermore the bloud is made most perfit and pure by vsing moderate exercise and suche meates as engendre good iuice, beyng eaten at due and seasonable howers, and in such quantitie as is required and by moderate and temperatiuous drinkyng. And in meates, nothyng so wel encreaseth and maketh good bloud, as for them to be throughly concocted and perfitly boiled in the stomake. For thereby is more easely finished, the second concoction whiche is in the veines and Liuer, and also admitteth the thyrde digestion which is in ỹ particuler membres and partes which be nourisshed. A due ordre therefore is to be kepte in meates: as for example: that whiche is slippery and moyst before that whiche is

What maketh good bloode.

Ordre

stipticke

ſtipticke and harde: agayne that whiche is moze eaſely concocted beſoze ẏ which is of ſlow digeſtion: as potched Egges beſoze fleſhe and ſuche like. Likewiſe ſuche as are of theyr owne nature ſoone cozrupted, as Mylke and moyſt fruites, as wee ſhall hereafter moze largely declare. Foz when meate of eaſie digeſtion is eaten after that whiche is ſlowly concocted, it is holden backe, and ſtopped by the meate of ſlow digeſtion beſoze taken that it cannot paſſe into the entrayles, & therfoze the meate of eaſie digeſtion beyng perfitly concocted remayneth and is fozcibly kept in the ſtomacke longer then it ought to be, whereby it is made very apt to cozruption, whiche to health is very hurtfull and a great hindzance. But there be ſome meates betweene whom there is but ſmall difference of digeſtion, as betweẽ a henne and a ſucking Calfe, a Chicken and a Kidde, the fleſh of a big olde Calfe and a younge Bullocke, oz Steere, in ſuch reſpectes as theſe where the difference is ſo ſmall, it ſkilleth not greatly, if they whiche be ſomwhat hard

to digeſt, be eaten before other of sõwhat lighter digeſtion. This (vnleſſe I be much deceaued) was the opion of Galen, and not without good conſideracion. For heauie meates and ſuch as be of ſlow digeſtion, require a ſtronger and greater power digeſtiue. And all men (without exception) do confeſſe and know that the lower part of the Stomacke or Paw in the act of concoction is ſtronger then the vpper and middle parte is. Therefore meates of eaſie digeſtion ought to be taken before thoſe, which do differ ſo farre from them in eaſineſſe of concoction as the power of the loweſt parte of the ventricle differeth from the firſt and middle: which difference ought to be referred to the diſcretion and iudgement of the ſkilfull Phiſicion. Thus may the fleſh of a Bullocke be eaten before the fleſh of a bigge calfe, and the fleſh of a ſuckinge kid or yonge tender calfe after beale of a calf of bigger growthe: thus alſo may yonge Pigeons, Hennes, and Capons be well eaten before Partriches and Chickens. Neither needeth a man to feare leaſt thei

should be corrupted in his stomacke, because they are not easely corruptible, and also because there seemeth to be such proporcion of digestion in a maner betwæn these meates for facilitie or difficultie of concoction, as is betwæn the vpper and the lowest part of the ventricle, and therfore they may at one and the same time be concocted in the stomack, because meates of hard digestion are sent to ỹ lower and stronger parte, and they of lighter digestion to the weaker.

And also this must not be omitted, that we must altogether abstaine from crude and ralwe meates, and take heede that al our Cates be cleanlie dressed, well seasoned and throughlie boyled or els rosted. But in any wise we must beware ỹ we do not infarce & pamper our selues with to muche, and that we do not irrite our Stomack and prouoke an appetite with fine Junkets and delicious Sauces. For meate excessiuelie ingurgitate and eaten althoughe it be of good iuyce and nourishemtnt commonly engendreth and breedeth cruditie, laskes and vomit. A-

Raw meat

gayne

gaine, lesse then necessitie and nature requireth, is the cause why the bodie is not nourished, but weakened and enfeebled, and made vnhable to do his busines as it did beforе, because the bodie is emptie and not able to distribute sufficient and conuenable nourishement to the spirite. For euen as Repletion hindereth nourishment and rebuketh nature and the poore Animall: so all maner of abstinence causeth vomites, hurteth the ventricle, resolueth the powers of the bodie and encreaseth ill humours. And euen as an ill diet bringeth heauines and drowsie lumpishenes to the bodie and a dulnes to the wit and senses: so a conuenient and orderlie diet quickeneth the spirites and reuiueth the minde, making it more actiue and couragious to know and practize vertuous operations.

The hurt of too much meat

The hurt of too litle

Of Bread.

NOw let vs particularlie declare the seueral kindes of meate and drink, and

and first let vs begin with bread, whiche (as Nouius affirmeth) is called in latine Panis, a Pascendo, of fædinge. The best Breade is made of fine wheate flower cleane boulted from all branne and other baggage, which grew on holesome groũd sufficiẽtly leauened, moderately seasoned with Salte, well moulded and throughlie baked, but not burned in the ouen. Auenzoar would that bread shoulde be eatẽ the same day ẏ it is made whẽ it is colde, which then (as he thinketh) greatlie conserueth health, and after it be a day olde, he saieth it should not be eaten, because it hath lost his tymperatenes of complexion and the more it is hardened, the heauier is it to be concocted. Auicen his opinion is, that bread ought not to be eaten before it haue stœde one night, and as for hoate bread he vtterlie discommẽdeth it, saying that it ought to be eschewed, because it is not (as he there affirmeth) receptible of nature, and also by reason of his warmenes causeth thirste, and by reason of his vaporous moysture swymmeth in the Stomacke, and is

Breade.

longe ere it passe and descend into the entrailes. It doth also send an vnnaturall heate into the stomacke or ventricle, whereby it is checked, maistered and damnified. Therefore hoate bread must be eschewed, and also in sommer when it is aboue two dayes olde, and in winter after three daies age, it ought to be forborne. And we must be very circumspect in the fanning and making cleane of such graine and sedes as wee shall afterward eate. For of this let vs be well assured, that although, we do not presentlie feele the dailie harme that by little and little encreaseth (vnperceaued of vs for awhile because of the smalenes thereof, yet notwithstandinge in continuance of time, it bringeth much inconueniences and disquietnes. And at length bursteth out to our great paine. Hauing spoken of bread which Homer termeth the pithe and marow of man and the sacred Scriptures affirme to corborate mans hart, and nature, let vs now likewise make the like discourse of wine, which of the same Authour is called the Strength of man and

Breade corne must be well clensed & picked before it be grinded.

in

in holie writte is sayed to cheere vp the minde and make the hart mery.

Of Wine.

Wyne.

Wyne hath great vertue and sundrie singuler effectes come by drinking thereof, as not onelie Aristotle & Galen but other phisicions of later daies haue noted and namelie the absolute and learned man Andrew Matheolus Senensis, out of whose worke I do not excerpe and alledge any thing, least I should vainely seeme to make a Commentarie out of Commentaries, and like a vaine glorious person seeke to trimme vp my self with other birdes feathers, speacially sith his Bokes are to all persons and in all places to be had. And briefly to declare my opinion, I say that wine moderately dronken clarifieth the Spirit & maketh it lustie, and lightsome and of competent substance, it nourisheth and comforteth it, and greatlie refresheth the minde, wherfore not without good reason it is

Com. Dios. lib. 5. ca. 7.

The profits that come by moderate drinking of wyne.

endued with great power and singuler vertue to letifie and conserue nature. But being immoderatelie dronken and ingluuiouslie swilled (as now adaies many vse to do) it is most hurtfull and the special cause of many greeuous diseases. For it endamageth and hurteth ỹ braine and all the sinewes & senses, and doth too much humect and moysture the whole bodie. Therfore it must be temperately dronken and good regarde had that it be of the best kinde, growinge in the best soyle, & here I will reken vp some kinds of the best, for all I neither can declare neyther will the breuitie of this small compendie permitte.

The harme that commeth by the contrarie.

That wine is best, whiche is neither to olde nor to new, but meane betwéen bothe, well fined and cleare, reddish or of a citron couler, pleasant in tast and of a swéete smell, of suche relish (I say) as in tast séemeth neither to be very tarte and sharpe, nor yet very doulcet & swéet. For thynges sharpe and pontique, yea and swéete also do quickly cause obstructions: the one because they bynde, the o-

ther

ther because they passe into the veines and members vnconcocted, of which sort swæte wine is one of the chiefest. In so muche that Auerrois (althoughe he be a man not of the greatest aucthoritie in phisicke) affirmeth wine to be drawen of the Liuer vndigested euen assoone as it is dronken. But the drinkinge of white wine being subtile and cleare and specially in sommer time, as it doth vnto other famous and expert doctours in phisicke so also vnto me doth it sæme verie good and commendable. For this is it, that Galen the prince of phisicions by actuall trial and experiment (yea Auerrois saieth the same also) affirmeth that he found in diuerse places of Italie, wherin was to be found neither sowernes, ponticitie, stipticitie, bitternes nor Swætenes, which also engendred no inflacions and fumosities, and this wine onelie is without all such daungers and inconueniences as commonlie happen & chaunce after the drinkinge of other wines or of water. And therfore this wine is moste agræable and fitte for stronge and mature

White wyne.

A

ture age or the age of consistencie, and for hoate complexions and namelye in Sommer for many causes, but chieflie because it causeth no headache but rather driueth it and taketh it awaye if it come throughe heate of the stomacke. Nere vnto it in goodnes is an other wine which in the olde time was named Ablutum, and in Italie (speciallie in Lumbardie) it is commonlye termed by the name of Auicen his wine. And in this maner is it made, Take three partes of Muste and one parte of water, boyle thē together till the fowerth part be wasted. Other some vse, when the Grapes be troden and the iuyce wringed out, to put water to it, in proporciō according to the strength and power of the wine, and thē after a fewe dayes to put it in vesselles. But when the season of the yere is somwhat colde: or when the temperature of the bodie by reson of age or otherwise is faint and weake, Claret and Citron coulloured wine (if no impediment and cause to the contrarie) is best and to be preferred before any other.

Ablutum or the wine of Auicen.

Which

Whiche if it be endued with any fumo- *How to a-*
stitie, the same may be qualefied and a- *laye Wine.*
layed with water least it stuffe the head,
and cause thirst. Yet may it not be to
much alayed and made thinne, for then
doth it debilitate and weaken the sto-
macke, causing many fumosities in the
same: but beyng moderately alayed and
tempered it is muche praysed of Galen,
because it qualefieth humours, exciteth
and stirreth vp naturall heate and with-
out harme pearceth the membres.
Certes euery one of these kinds of wine
are greatly abayleable to them that ther-
with be acquainted and accustomed.
For it strengthneth vertue, expelleth
Choler and Melancholy by prouokynge
of vrine, quickly ripeth the good iuice and
humours wherewith the body is humec-
ted, and maketh the ill humours to des-
cend from the vpper partes to the lower,
whereby the head is eased and holpen.
But in drinkynge of Wine, there must
be no lesse consideration had of the coun-
treys, times and exercises, then of the
affections, appetites and complexions of
men

men, that wée maye conserue them ode-
rate with that ỳ is agréeable therto, & a-
mende the immoderate by their contra-
ries. Therefore (as before I haue no-
ted) to colde and drie complexions, the
claret and swéet Wine (because it is ve-
rie hoate) is best, and the contrarie ser-
ueth best for hoate temperatures. Fur-
What wi- thermore those wines are to be forborne
nes are to whiche be either very olde or very new:
be eschued. because the one heateth immeasurably,
and the other neuer a whit, so longe as
thei be new, which not onely helpeth no-
thing to digest the meate, but is it selfe
rather very slowly and with much a doe
decocted. Now, I thinke I nède not to
counsell men to refrayne drinkynge of
Wine must Wlyne when they be fastyng, or before
not be drō- they haue eaten sōwhat, because I write
ken with to such men as be sobre and modest and
a fasting not to tossepottes and drunkards. For
stomacke. beyng drunken at any suche times, com-
monlye bryngeth many inconueniences
and diseases procédyng of Fleame, and
namely the Apoplexie in suche case is
much to be feared. After meales also to

drink

drinke much is hurtefull, because it maketh the meate in ẏ stomacke, to descend before it be sufficiẽtly boiled & concocted. For while ẏ meate is in digesting in the stomack, we ought to refrain much drinking. But after ẏ the meate is descended frõ the mouth of ẏ Stomack & is sufficientlie concocted Auicen permitteth large and great drincking, to washe and mundefie the stomacke and to make the meat the better to pearce and be diffused into the veines: But till suche time, he lessoneth vs to abstaine vnlesse great occasion of thirste otherwise require. And to quenche a dry thirste, it shall suffice eyther to drinke a litle at once, or in the Sommer time rather to rinse and wash your mouth wᵭ cold water. And it is very good to have Pomgranards in store being of a middle relice, for they are good to eate, when throughe drinkinge of wine there is any vpbraidinge and mordicatiõ in the stomacke. Also to drinke after such meat as encreaseth ill humour (of which sort are Musheromes) Auicen vtterlie forbiddeth: semblably after such fruictes,

Much drinking after meate is to be forborn

To quẽche thirst.

as Melons, Pompons, yealow Quinces and ſuche like. For wyne being dronke after ſuche fruictes, enforceth them to perce to the veines, whereby their corrupt iuyce is mixed with the bloude, and ſo is cauſe of the corruption thereof. But men now a dayes do cleane contrarie, for they loue to drinke with theſe and ſuche like fruictes the beſt wine they can gette as a remedie (for ſo they ſay) of fruictes, yea and ſometimes they haue the phiſicions themſelues compaignions with thē. But if thou wouldeſt kæpe thy ſtomack from the harme that proceedeth by the coldnes and moyſtnes of theſe fruictes, it were a great deale better to vſe to take Aniſeede, or Cinnamome, or ginger, or Honie and ſuche like.

Hære as it were in the way of an addicion to the declaration of Wyne, I wil ſpeake a word or twaine more, to teache you to know whether your Wine bee pure, or els mingled. It is ſometimes ſeene (as now in many thinges there is muche legierdemayne and deceite vſed) that Wyne is mingled with Hony, to

How to know whe

make

make it swéete and pleasant. If it be thus abused and mired, it may be easely knowen by this meanes. Take a few droppes of it, and powre them vpon a hoate plate yron, and the Wyne if it be pure being resolued, because it is thinner and subtiler, the Hony wil remayne and thicken, because it is of a groser and thicker substance. If you suspect, that your Wine be mingled with water, you may easely know whether it be so or no by putting a Peare into it: for if the Peare swim a lofte and descende not to the bottome, then is the wine pure & vnmingled, but if it sinke to the bottome, it is an infallible token that it is mingled with water. Many suche prety conclusions might here be shewed, but these for this matter are sufficient. As concernyng the howr when to eate these aforesayde and such like fruictes shall hereafter be declared, but first wee will shew of such meates as nourish best.

ther Wyne be made sweet with Hony.

How to know whether wine be mingled with water.

Of Fleash.

Flesh. AFter Breade and Wyne (two of the cheefest mainteiners of mans life) fleashe is next in order to be spoken of. For Auicen sayeth, that fleash is a meate comfortynge the body and of neere transubstantiation and conuersion into bloud, specially the fleash of those beastes and fowles that be of the best nourishyng sort. And the wise Sages of our profession, commend as moste profitable for the conseruacion of healthe, amonge foure foted Beastes, the Flesche of younge Kiddes and suckyng Calues, whiche be so muche the better if they be nourished with wholesome milke and in good pastures. For this is to be noted ỳ of al Beastes which be of sound complexion and qualitie, the youngest are most wholesome, as Kiddes, Calues and such like: but of them that be moyst, the youngest are most harmefull. And therefore Auicen sayth, that Lambes should be a yeere olde before they be eaten. Notwithstandyng in this point the disposicion and temperature of the Countrey must be respected, wherevpon Auicen

saide

sayde that in the East and South partes of the worlde, Lambe and Mutton might without daunger be eaten, whiche in our moyst Countrey, and in moyst bodies is not alway expedient. Seldome therefore and warelie must Lambe be eaten, and rather in the sommer and Autumne then at any other time of the yære, because drinesse then beareth sway. And if wee eate therof in the Winter or in the beginning of the Spринge, it were much better rosted then boyled. Younge Beeif bred vp in wholesome pasture and well exercised and chased, is in the winter and Spryng not to be misliked, for then Ventres be moste hoate of nature, and sleape very longe as Hippocrates affyrmeth, and therefore they may the better digest heauie meates: but in sommer and Autumne, meates of light digestion must be vsed, because the internall and naturall heate is then weaker by reason of the heate of the Ayre. As for grosse meates that are drie and harde as cowes Beef and suche like I vtterly disalow: because beside many other

Lambes flesh.

Beeife.

Cowes flesh.

harmes that it bringeth by reason of the hardnesse of it, and difficultie to be digested, this namely is one, that it inferreth harme to the reasonable parte of man whiche is the minde. Porke or Hogges flesh nourisheth very much, and is pleasant and toothsome in taste, but if they be very younge, there fleash is too moyste and heauie of digestion, and therefore we must leaue it to ploughmen and labourers of stronger Stomackes. But being of middle age, as from sixe monthes to a yeere olde (if they be not to fatte) their fleash is restorative to them that neede meates of such operation & haue stronge Stomackes: for no kinde of flesh (saieth Galen) more nourisheth the body then it doth. The flesh of wild hogges are much commended, for by reason of their exercise and drye feedinge they are not greatlie moyste but in a manner temperate.

Hare. The flesh of an Hare is not good to bee eaten often, but it is best about the beginninge of the spринge or winter because of ỹ drinesse of it, for it maketh grosse bloud and melancholique humoure. But the braine

braine is good for them that haue verie moiste braines and tender softe bodies.

Of fethered fowles there be manye sortes: wherof Hennes and Capons are holesomest in winter and in the beginninge of the springe, and Chickens in Sommer, and Autumne because they encrease good bloude and humours, and qualefie those that are ill. In this season also Quailes, phesantes and young Partriches are excellent, for they be of a good concoction, nourishe singularlie well, and causeth few or no superfluities: and also they helpe the stomacke and binde the mouth thereof. I meane them that be young because they are more temperate then the elder. Auicen sayeth that the eatinge of Quailes is to be feared, leaste therby be engendred the crampe and the disease called Tetanus (whiche is a stiffenes and incensibilitie in the sinewes) not onely because they fede on the herb Elleborus (which of it selfe is venemous) and be therwith nourished, but also because the same perillous infection is in their flesh. Notwithstanding this their venenositie

Quaile
Phesant.
Partriche

nositie attributed to them by Auicen, and auowched by Galen, Lucretius and Plinie, I woulde not willinglie refuse them foꝛ sustentation, neither woulde I feare a whitte the incurring of any the aforenamed disease. Foꝛ those kinde of Quailes that they wrate of, differ & are not the same that the Quailes here in this countrey are. The difference betweene whome and the other, is largelie set foꝛth and described by Alexander Mundella in his firt Epistle.

Sparowes. As foꝛ Sparrowes because they be exceeding hoate and dꝛie my counsaile is to be forbozne and because they stir vp Venus merueilouslie, they are fittest to be left foꝛ olde men that haue yoũge wiues.

Dooues Culuers and home doues are a litle heauie in concoction, specialie the yoũge Pi-

Pigeons geons that are not yet fidge and cannot flie, because they haue in them superfluous humours. But when they be able to flie, they are excellent good meate and holesome, making good humour and are lightly digested.

Wood culuers or Stockdoues Wood Culuers because they bestirre and exercise themselues moꝛe

more then the domesticall doues do, are lighter of digestion. Auicen thinketh them best to be eaten in Sommer (I thinke for their moystnes) for els if they be eaten at any other season he apointeth the iuyce of a lower grape called Agresta & Coriandre to be eaten withall, to remoue and take awaye the heate that is in them. But I am of a contrarie opinion, for I thinke it is muche better to eate them in Autumne whiche is colde and drye and likewise in winter and beginninge of the Springe, and Northernly seasons, whose moysture is a good deale taken away in the rosting. But Turtles are farre better because they haue lesse moysture, albeit many thinke that they be of a drye complexion, and yet not to hoate: yea they haue a singuler vertue to comfort the braine and sharpen the wit, and may safelie be eaten in the later end of Autumne and in winter. The flesh of bigge water fowles are not very holesome, because they make ill and blacke humour. The flesh of a ducke aswell the wilde as the tame nourisheth very well

Turtles.

Auerr. 5. Coll.

Water Fowles.

Ducke.

but it is heauie to digeſt. Therfore it is better for Labouringe men and ſtronge ſtomackes then for quaſie and weake bodies. The winges of fowles do nouriſhe commendablie, becauſe they be wel exerciſed and eaſier to digeſt, retaynyng very few ſuperfluities by reaſon of their frequent motion. The fleaſh that is about the bones is ſweeter and better to digeſt then other: ſo is alſo the Fleaſh of the right ſide. Lowſe and ſpongie fleſh as the Vdders and the rootes of tongues is toothſome in taſte, but ſlow of digeſtiō but beeynge concocted, ſometime they make phelgmatike nouriſhment, yet commonlie none but good. Marow and the brayns are (as Auicen ſayth) hurtfull to the ſtomacke. Alſo fleſh that is fat is eaſely conuerted into Choler mixed with phelgme, and ill vapours. And therefore fattineſſe in meate maketh verie ſmall and the ſame ill nouriſhment, and puffeth vp the meate in the bealy. Which made Auicen to thinke that verie litle of it, ſhould be mingled with other fleſh euen accordynge to that meaſure

Winges

Fleshe neere the bone.

Marow.

Braines.

Fatte meates.

sure that best agræth to euerie mans delight. Also euery kinde of flesh is commended or discommended accordinge as it is in qualitie: for the more that the flesh of Beastes doth degenerate from whytenes, the lesse good iuyce is therein it. And by all mens confession this is true, that of those beastes which be of one kinde, so longe as they be young and tender the make moyste nourishement: beynge in their middle or consistent age, their nourishement is hoater and dryer. But when they be olde, their flesh is worst of all, because it encreaseth melancholique and excrementall humour, yea and the bigger bodied the worse. *Kindes of flesh.*

Wylde beastes and they that liue abroade in the fieldes, are hoater and drier then homishe and domesticall. All which (notwithstandinge) beynge vsed and taken at conuenient times and in due order that is to say accordinge as the qualitie of their temperature requireth, are thought nothinge at all to imbecile and hinder health. Salte meates meates (although they were moyste before) do re- *Salt meate*

taine a vehement power to drye and heate and geeue ill nourishement: and to be shorte, all maner of salte meate generally engendreth putrefiynge and rotten menlancholique bloude, and greatlie offendeth the liuer. Therefore it must be seldome eaten and in moyst times of the yere, to witte in winter. Furthermore this sayinge of Auicen may not be pretermitted, that the flesshe of any blacke couloured beast and also of the male, is plesaunter and lighter then of others.

And I haue thought good here also to recite the opinion of the expert man Auenzoar, who writeth that it is best to eate flesshe immediately or not longe after it is killed. And if they be somewhat harde (as the flesshe of wylde duckes and olde Turtles is) he thinketh it best, to haue them boyled in water within twelue howers after thei be killed, and in Sommer within seuen, of the whiche opinion Galen is also, which is in déede not to be misliked, but both to be praised and followed. For the ayre doth alter them, wherby they are made apte to putrefaction,

Gal. de atten. vic. ratione

when

when they remaine longe after their killinge, especiallie in a hoate & moist ayre. And this is verified & plainly to be seene in fishes, which (doubtles) are much better if they be dressed and eaten immediatelie after they be taken out of the water: and I am not ignorant that by reason of their watrish moystnes they wyll quicklie putrefie. And flesh is better hoate then colde, speciallie in winter and Autumne: except kiddes flesh whiche Auicen supposeth to be better and holesomer when it is colde, because it then yeldeth no vapoure, but Lambe (he sayeth) is better when it is hoat. If the flesh be somewhat fatte, tender and verye moyst, it is best to roste it and speciallie in winter and the Springe, but otherwise it is best to boyle it, namely in Sõmer and Autumne, because thereby they are of lighter concoction and keepe away siccitie or dryneste which at those times chieflie reigneth in mans body. Of rosted flesh the inner parte (because better moysture is gathered inwardlie) is better to be eaten then the vtter part. The

Whether hoate or cold flesh be better

When to roste and when to boyle flesh.

Spits

Spittes or broches

Spittes or broches beinge of Iuniper, maketh al the meate to haue a pleasaunt and delightfull sauoure. Rosted flesshe is then best to be vnspitted and taken from the broche when it smelleth swætest. For smellinge is the discouerer and token teller of tast. Thus muche of flesshe.

Egges

Now wæ speake somwhat of other sortes of nourishment, amonge whom wæ do affirme the Egges of a Yenne, Partriche and Phesant to excell any other. Dioscorides commendeth them being halfe rosted that is to say meane betwæne rere and hard, so that they may be supped, because they be then easely digested and increase good bloud. Auicen reckeneth them amonge soueraigne and cordiall meates, affirmyng the yolke to be of a laudable temperature: albeit he sayth in his second Canon, that the yolke inclineth to heate, and the white to coldenes, but the whole to be temperate. Serapio thinketh it to be more colde then hoate and not without good reason: for the whight of the egge is more colde then the yolke is hoate, because the yolke is thought

thought to be temperate or very nere to temperatenes. Egges woulde be eaten before other meates because they are quicklie digested and sone descend from the mouth of the Stomacke, and nourish very quickly. For they haue all the properties that belongeth to good nourishment, & are sone transmuted into bloud, and leaue small superfluities: finallye they make subtile and cleare bloud wher by the principall member is nourished. For it goeth to the very hart, and for the dissolution of the substance of the spirite and cordiall matter it is a present remedie. Beyng harde rosted, they be of ill nourishment, heauie to digest, causinge stinking fumes in the stomacke, and makyng the lower part of the belly stiptick, but poched, they do asswage and lenifie it. Wherefore Galen hath these wordes aboute the beginninge of his booke De Euchym. & Cacochym. Cockels (saith he) are accompted to be of a grosse iuice, and so are Egges, whiche are either sodden or rosted harde. If they be fried, they make il iuice and cause fumes in the stomacke

Harde Egges.

macke ere they be decocted, and do also corrupt other meates with whom they be mingled. But beynge measurably sodden and vsed, that is to wit somwhat rere, they are apt to digest, nourish, and encrease good bloud: so also are poched Egges good to asswage sorenesse & roughnesse of the throate. In milke and egges there is great abundance of fat and clammie moisture, the one appropriate to aliment and nouriture, the other to Sperm or seede of generation. The Egges or Spaune of fishes are nothyng so calefactiue and nutritiue: for so far as the flesh of Birdes is better then fishe, so muche are the egges: of fishes inferiour in goodnes to the egges of birdes Auicen allo-

Mylke

weth the eatinge of Mylke in rype and consistent age better then in adolescencie and therefore he thinketh it good for collerique persons, but ill for them that are phlegmaticke. Albeit he also sayeth that it is not good for th'entrayles, nor for the stomacke, and also causeth dimnesse of sight, hurteth the teeth, annoyeth the sinew, engendreth obstructions in ỹ Me-

saraike

saraike Veines is soone corrupted, quickly soureth and causeth headache.
Wherefore that all these discommodities may be eschued, he woulde that it should be dronke alone, and after it is dronke to rest from labour, and then to sleepe and to eate nothynge vntill it be descended from the stomacke. But cheifly he warneth that in no wise vinegre, or sower meates be eaten after it. Yet do I counsell them that eate it, for feare least it should congele in their stomacks to put a litle suger or Salt, or pure hony vnto it, and to stirre it all together.
Salt seasoneth and taketh away ỹ harmes that come by Mylke and all other kindes of victualles, so dothe Hony also make Milke muche the better. Now the commodities ỹ come by eating of Milke are the moderate deiection and purging of thinges in the bealy superfluous, good nourishment and making of wholesome iuyce. The pastures wherin the beastes fede, whose Milke wee vse, is of greate force and validitie to this purpose. And whereas there be many sortes of Milke

The commodities of mylke.

What milke is best.

Womans mylke

of all others, womans Mylke is the excellenteſt, becauſe it is very good and beneficiall to mans bodie, namely to the brayne, for it is thought to increaſe it merueylouſly, and preſerueth agaynſt conſumption. Next vnto it, is Goates Mylke, for it is temperate and hath in it but ſmall quantitie of Butter. Likewiſe the milke of Camels and Aſſes, whiche by reaſon of the nature of the beaſtes themſelues, hath in it but litle Chæſe, and therefore doth purge excellently, and is very wholeſome. The Mylke of Kyne and Ewes is fatter: but if the beaſt that geeueth it, fede in good and wholeſome paſtures, out of Fennes and Marſhes, and with temperate fodder, it is much better thē if thei ſhould fede in ſmall cloſes or ſwatrie grounds. And it ſhould be dronke warme from the bodder, or not very longe after, it is milked, for the ayre doth ſone alter it, and of good and wholeſome, maketh it il and noyſome. But here may ſome merueyle, why Mylke ſhould be forbidden younge men and not to men of ripe and

Goates mylke

Camelles mylke and Aſſes milk

When to drinke milke

conſti-

consistent age, considerynge that vnto younge infantes it is gëeuen by the speciall benefite of Nature as a most fit and conuenient nourishment. But this and such other ambiguous quiddities are elswhere to be sought, for in this smal booke wë write a Regiment how to conserue health and not arguyng disputations.

The vpper parte of the milke is not to be praysed, for it loseth the stomacke, and by reason of his vnctuositie is sone turned into yelow choler. The Creame or thicke summitie of Milke whiche is gathered after the milke hath been sodden and suffred to stande a night is vnwholesome and hurtefull. *Creame.*

Butter is very vnctuous, and all vnctuous meates especially Butter (by the opinion of Auicen) is preiudiciall and harmefull to ỹ stomacke. For the power and vertue of the stomacke consisteth in the vnion of his partes, and in a certaine stipticitie and byndyng, whiche is by vnctuous foode hindered, and many times quight taken away and destroyed. The best Butter is that whiche is made of *Butter*

Cowes milke in May. In hoate and moyst complexions it is soone conuertible into Choler. The thicke and curdis Milke, whiche first commeth into the Dugges incontinently after the Cowe hath calued, commonly called Biestings is very daungerous, for it is slow of digestion and descendeth slowlye from the stomacke, and is also grosse of substance, causing grosse humours and consequently is thought to engender the stone.

Biesting

Fresh and new Cheese (sayth Dioscorides) is benefficiall to the stomacke, but Auicen doubteth therof. But I thinke, that in hoate seasons and aboute the beginnynge of Autumne it may without daunger be eaten. But being olde, and yet not rotten nor hard with age, conueniently salted, I iudge better to be eaten in colde seasons and at the latter ende of meales: yet herein as in all other things, Nature and Custome is of greate force and muche to be considered. For there are some, whiche do abhorre Cheese and cannot in any wise brooke it: as some others do lothe Wyne and so forthe of o-

Freshe Cheese.

thers.

thers. Auicen sayth that such individuall propzieties as these, are without the cõpasse of reason, and that experience and triall herein is aboue reason. The thinnest part of the mylke called whaye beinge vsed by way of medicine rather thẽ foz meate, and speciallye in Waye wyth Sugar is very good to scower, clense and puresie the bloude and also to quenche choler and purge melancholie without any paine oz græuance. Foz it washeth the bzeast, pzouoketh brine, maketh cleane the bladder, and without any pain oz excoziation dzaweth out ill humours, and (as Auicen sayeth) rectifieth nourishment and openeth the partes of the bodie that are with obstructions stopped. All which vertues and operatious make Auicen to thinke that it maketh men fat. Into it may be put a conuenient quantitie of Roses oz Sene (accozdinge as the pacient shalbe opplete with humoures) the space of a night with a little Anyse sede oz Cinamome to make it wozke moze strongelie. But then were it good that the humours shoulde be concoct and

whaye

pze-

prepared. For the approued wils Hip-
1. Aph. 22. pocrates, commaundeth vs to minister Phisicke to those thinges that be concoct and to moue the vncrude. Finally all those meates are discommended that are compounded and made of Milke, Egges and Chéese or suche other like thinges. For although they be all of easie digestiõ being seuerally taken, yet beyng mingled together they are hardly concocted & muche endamage the stomack. For sundrie meates of diuers substance and qualitie is a great enemie to health, and by reason of the grossenes of some, and the fineneſſe of other some, there is required to be diuerse operations of nature, and diuerse temperatures of the stomacke, for it is greatly buſied in the decoction of them all. And because some tarie longer in the stomacke then some other doth, it causeth fumes and vapours to ascende and strike vp into the head, whereby health is much appayred.

Of Fishe.

Fyshes for the moste parte are not holesome, or they are of smale and ill nourishement and leaue manye superfluities in the body and also are easlie corrupted. And therefore Auicen counsaileth vs not to eate them after vehement and stronge exercise, because they will sone be turned into corruption and do also corrupt the humours. And in an other place (which is also auouched by Galen) he sayeth that fishe beinge new and fresh engendreth phlegme and mollifieth the ventricle, and is not to be eaten but of them which haue very hoate stomackes, because they be verye colde and moyste. Beynge salted they are hoate and drye, and therfore for them that be phlegmaticke it is better to eate them salted, and in winter or at the beginninge of spring: but for cholerique persons and in hoate seasons they are best when they be new and moyste, but the surest and best way

Fishes

Salted Fishes

is altogether to abstaine from them. The Grēke poet Homer for his manifolde knoweledge in al faculties worthie to be called the pereleſſe Phenix of learninge moſt learnedly bringeth in, that Vliſſes when he had trauailed longe vpon the Seas, and all his victualles were ſpent, was by neceſſitie enforced and driuen to fiſhe. Meaninge therby, that ſo longe as we may liue without fiſhe, we ſhoulde refraine it. But for aſmuche as euerie man may not alwayes eate egges nor fleſhe, nor at all ſeaſons without any reſpect and difference, and alſo appetite many times beareth ſwaye aboue reaſon: Therefore I will declare & deſcribe ſuch fiſhes as are leſt hurtfull. And firſt this is to be knowen, that thoſe fiſhes are beſt

Beſt fiſhes. which be neither verye harde and drye, neyther yet full of ſlimie and clammie toughnes, nether opplete with much fattineſſe (for all fatte is ill, but of fiſhes the fatteneſſe is worſe then anye other) neyther of ill ſauoure and relice: but pleaſant ſweete and toothſome in taſte, and which will not ſone ſtinke after they be taken

out

out of the water. It is further also to be noted that of those which are soft and tender, the greatest are best, but of hard fishe take the smalest. For that which among moyst thinges is found drye, must be taken as moderate as that is, whiche amonge drye thinges is founde moyste. Yet let a conuenient measure aswell in the bignesse as in the smalenesse be obserued. Also the fishes that liue about cleare Rockes and in stony places are (as Galen sayeth) better then any other.

And it is not without good cause that suche fishes be preferred and winne the commendacio from others. For they exercise and moue themselues muche and often, and lye in suche places, where they are often tossed and beaten with the continuall surges and waues of the tempestuous Sea, and neuer are embroyned with anye filth or diertie slimishnes. Those fishes also are greatly commended that come swymminge out of the Sea into Riuers, sith they come agaynst the streame, and the further of that they be from the Sea, the holesomer and bet-

ter they are. Next vnto them are those that liue in sandie places, and those that brede in cleare and fresshe runninge water, that is without much mudde. Furthermore those fishes that fede vpon swete herbes, rootes and weedes aboute the banke sides are better then those that liue by mudde and slime: amonge which ill sorte are those fishes that are called Mugles or Lompes, which are not holesome although they seme to haue a pleasant taste and sauoure. Therefore al such fishes as liue in filthye puddles, fennes, marshes, dyches and standinge waters whiche moue not are to be eschewed.

Mugles or Lompes.

This generall warninge now premised briefly and namelye let vs touche suche sortes of fyshes as are best and most sufferable, supposed to be of good nourishement and of lightest concoction. Good and holesome is the Gilthead (called Aurata and of the Greeques Chrysophris because it hath in his forehead a thinge congelate which in the water shineth like golde as in the olde ones it is to be seene) they geue muche nourishement

Gilthead

ment and therefore are difficultie digested. So is the Rochet and Sea pearches. But Riuer pearches (whiche are like in maner to the other) are of pleasaunt taste and good to be geuen nowe and then to them that haue a feruent Ague, when their appetite is quight gone through vehemencie of heat. Carpes are pleasaunt and wholesome: so are also Troutes and Gogions, but those are best that are white and little, for they be softe, mollefiynge, of good iuyce and concoction, but those that are greene and blackishe are worste. Of good iuyce also are Mullets and Barbilles, beinge meane betweene harde and tender as Cornelius Celsus wryteth and Galen affirmeth the same They binde the bellie speciallie beinge broyled on the Coales: but fried they are heauie and hard to digest Athenæus writeth that if a liuinge Mullet be put into wine and choked or strangled therin, whatsoeuer man drinketh of the same wyne, shall not be able to do the acte of generatiõ. Dioscorides saieth that much and oft in eatinge thereof dymmeth the

Rochet
Pearche of the sea
Riuer Pearch
Troute
Gogeon
3. de Re. Rust.
3. de aliment. virt.

eyesight. Plinie writeth that the poulder made of the head of a freshe Mullet, hath great vertue against al venime and poyson, speciallie if it happen throughe the stinging of any liuinge Creature. And they be called Mullettes and Barbilles, because they haue two barbes or wartes on their neither iawes.

Eeles

Eeles are not holesome because they be moyste and slymie: of whom I will here geeue a note or twaine, not hitherto of anye almoste marked. All alonge the backebone of an eele, there goeth a blacke stringe like a small veine (as it is in the tayle of a Crabbe) in which blacke veine a certaine poyson is included, whiche ought to be drawen out before the Eele be boyled, and he requireth longer time of seething then any other fishe. Beynge broyled, it nourisheth better then when it is boyled, because the fier taketh away his vicious and naughtie humours. Phisicions do altogether reiecte the eatinge of them about Midsomer. They that are moste firme, solide and fatte are best, and speciallie the femalles (there

snoute

snoute or nose is tourned vpwarde more then the males) but if my counsell may be followed, it were best for suche persons as in this treatise are ment to forbeare them altogether, at all seasons in the yere, for they be of harde concoctiõ and engendre very grosse and slimie humour, albeit to corremerauntes and Epicures they seeme to go down their throte pleasauntlie. I once read this of an Eele, in a worke of a certaine naturall Philosopher and haue taught the same to manye, albeit I knowe no man that as yet hath put it in proofe, neyther yet my selfe. Now whether his conclusion be true or no, let the Authoure himselfe shifte and aunswer it. If you woulde make some notorious dronkard and common swilbowle to loth and abhorre his beastlie vice and for euer after to hate the drinking of wine: put an Eele alyue into some wyde mouthed potte with a couer, hauing in it suche a quantitie of wine as maye suffice of it selfe to suffocate and strangle the Eele to death. Which done take out the dead Eele, and let the partie whom

A way to make common drunkardes to loth and abhorre wine.

whom you would haue reclaymed from his bibacitie, not knowing hereof drinke of that wine onely, euen as muche as he listeth. The same vertue (as som write) hath the water that distilleth out of a vine when it is cutte and pruned, if it be mixed with wine, and gæuen to drinke twise or thrise to one that knoweth not of it. But let vs againe retourn to fishes.

An other Waye

Crabbes. Crabbes for the most parte are to be eschewed for they be ill for the head: and vnder Crabbes we also meane all Periwincles and Shrimpes. All kindes of Shelfishes as Oysters, Cockles, Limpettes, Muscles &c. are seldome and sparingelie to be eaten. The dressinge of thē must be such, as the nature of the fishes themselues, time, season and custome requireth: but those that be moyste and soft speciallie in moyste seasons are best rosted that is to say, dressed onely with fyer without any water or any other licoure. Notwithstandinge, we maye vse Oyle and Vinegre to sauce and relice the same the better. But harde and toughe fishes were better to be boyled [illegible] wel sodden then

shrimpes
Periwincles.
Oysters
Cockles.
Limpettes.
Muscles.

then either rosted or broyled. Finallie this I say for a generall rule, that al cold or moyst meates are holpen and qualified by drinkinge good wine and eatinge good Spices withall.

Of Sauces.

But now let vs say a litle of those thigs that serue for seasonyng and powderyng of meate and first of Salt, and afwardes of others. And as for salt there is no man that doubteth but it is moste necessarie and conuenient almoste in all kindes of meates; because it maketh them more concoctible and pleasant in talte. Also it hath a vertue absterstiue and resolutiue, and by reason of a siccatiue or drying power whiche it hath, it kéepeth them from putrefaction and corruption, and comforteth the body with a bynding or stipticke power. Furthermore it maketh the meate to descende from the ventricle easily and expediently, expelleth superfluities, subtileth phlegme and helpeth

Salt and the nature of it.

peth digestion in them that haue colde stomackes. But it must with measure and moderation be vsed, for with his sharpenesse it hurteth the Ventricle and Bowels, causeth vomite, induceth lothsomenes, and fretteth the guttes, greatly yea, if the weight of one dramme therof bee eaten in the morninge with a fasting stomacke it maketh the bealie soluble, and disposed to the stole. Now followeth Oyle, verie good also and requisite to sauce manie & sundrie meates, but in the perticular recital of al sorts of Oyles I wil not now stand, sithens I only studie for breuitie. Al Oyles (saith Auicen) do louse ỹ vẽtricles vnlesse it bee ỹ Oyle of nuts & of ỹ kinde ỹ are called Pistacea and the oyle of Oliues. The oyle of Pistacea is better then any other, but wee haue neuer seene it made in any place: the oyle of Nuttes is not good for the breast and tongue, and therefore it remayneth for vs to entreate of the oyle of Oliues. The sharpe and sower licoure that is made of vnripe Oliues for those that are healthfull and haue hoate bodies

Oyle.

Auicen

Auicen doth greatly commende as very fit and congruent for them, and not with out cause. For it is not greatly vnctuous nor hoate, and by it the ventricle obteyneth a conuenient bindyng and opportune stipticitie. And therefore if you make oyle of these Oliues before they come to their full ripenesse, truely in hoate seasons you shall finde the eatynge thereof very wholesom. For it greatly helpeth the bodie without anye harme and stoppeth ouer much thinnesse and fluxibilitie of bloude in cholericke and sanguine persons. Auerroys giueth much praise to the oyle of rype Oliues beinge newe and swéete, because the nature of it is in a maner temperate, hauing in it but small heate. And also he thinketh it to be verye agréeable to mans temperature, accordinge to the whole nature of substance of it, and to fatten the Lieuer and augment the substance therof: and therefore he reporteth howe that in his Countrey they vsed to season and sauce their flesh therewith and that many by vsing it, became verye fatte and corpulent. Vse in

Oyle of ripe olives

these our Regions thinke it best, to eate that which is sower and bytinge in Sõmer, & sweete in the winter and Spring seasons: because the one is colde, and the other somewhat hoate. Oyle of sweete Almondes is good for them that haue the Stitche and other griefe in their breastes. For it asswageth & lenifieth the Jawes and rough arteries, and maketh the humours that are in the Breast apte to be proiected and expelled: and of the thicke Creame of Almondes beinge boyled, there is made an excellent broath or suppinge, good both to nourishe and purge the Keynes, and also to scower & cleanse the bowelles and bulke of man, but it is not so good for the stomacke. Honye and the water of it is very good for a cold and moyste stomacke, for olde men and them that be of colde complexions and in the winter and Springe seasons: But it is not good for them that be Cholerique, or in the Sommer time. In makinge of honie water (that is to witte seethinge water and honie together with a softe fier) the some or froath must be scum-

Oyle of Almondes.

Creame of Almondes.

Honie.

med

med of cleane, for if it be not, it is prouoked to be windie and inflatiue. It hath a vertue abstersiue, openeth obstructions, resolueth humours and educeth them beinge farre within the bodie, and kæpeth the bodie, from rottennesse and putrefaction. But the best honie must be taken for suche purpose, that is to say suche as hath a true and perfect swætenes, a good pleasant smell, and a somewhat redde colour, not thinne, not subtile, but clammie and biscious. The best honie is gathered in the Springe, the second in Sommer, but that which is gathered in winter is worste and most hurtfull. Also sharpe and sower honie is the worst of al others forasmuche as it is of some thought to be pestilent and venemous. Sugar is hoater and more subtile then honie, for it is thought to be hoate and moyst in the end of the first degræ: but by artificiall handlinge that is to witte, by further and longer boyling (whereby it is made white) it becometh not so hoate & yet more dry. It hath in all poinctes as great vertue and power as honie hath, both to lenifie,

Best honie.

Sugar.

mitigate and open obstructions, and also to drye vp and wype away il humours, and it is good for the stomacke if no yellow choler be therin, for it is easelie conuerted and turned into choler. Also it purgeth phlegme that is founde in the stomacke, and comforteth the bealie. This therfore is very good to be eaten at anye time of the yere, but honie is best in winter to be eaten and in the second parte of Autumne. Vinegre is said to be good for them that are melancholique but nought for them that be cholerique, and therfore it agréeth best to a stomacke that is hoat and moyste: it stirreth vp appetite, helpeth concoction, represseth choler and stoppeth humours from beinge diffused into the inward partes, it maketh them subtile, cutteth them a sunder and preserueth againste phlegme, speciallie if it be mixed with Cinamome and Corraunts to take awaye and alay the ouermuche coldenes and egernesse of it. Also beinge in this order and maner tempered it is good for a colde stomacke. And this waye do we thinke best to be vsed when you

Vinciger.

woulde

would allay the sharpe and bytinge solwernesse of vinegre: boyle it w̄ very good Raisons or Corrantes, and (if nede be) make it swete with the odorifirous smell of good Cinamome. For Cinamome ouer and beside the heate whiche it hath (for it is sayde to be hoate toward the third degree) it is also verye good for the stomacke and Lieuer. It openeth obstructions and comforteth them both, and also it dryeth vp the humiditie or moysture of the stomacke and kepeth it from corruption and putrefaction, it confirmeth and corborateth all the vertues and powers of the bodye, and restoreth them that be appayred and decayed, it cleanseth and mundefieth the head by educinge and fetchinge out the humours that be in it, yea it lenifieth and helpeth the Coughe and Breast, drawing out all that is naught and hurtfull. And thus muche for Condimentes and Sauces. Cinamon.

Of Grayne, Pulse, Rotes, & Herbes

Rice.

NOw let vs speake somewhat of such graine and herbes as serue at the table to be eaten. Rice is of muche nourishement enclininge to heat and dryneſſe and maye be beſt eaten in winter. Ryce sodden in mylke causeth a good habite and plight of the body and encreaseth sæde of generation. Panick and Mill may be eaten in moyst Seasons either hoate or colde. But in Autumne, because it is a colde and drye time, suche graine as is hoate and moyste is more expedient. Barley is better to be eaten in Sommer, because it is colde. These graines must be sodden with flesshe potage or els in water, puttinge afterward therinto swæte Almonde mylke: or els let them be condite with oyle, whichdone you may put therto some Sugar accordinge to your owne discretion. Of small pulse, Phisicions most commend Cichpease, and speciallie the potage or broath wherein it is sodden, but they must (sayeth Auicen) be eaten at the middest of Meales, and not at the beginninge nor ende. They nourishe the bodie stronglie and

Panike.
Mill.

Cich peaſe
Potage of
Cichpeaſe.

and purelie if they be eaten moderatelie, for otherwise they be windy and require a stronge stomacke and a good vertue digestiue, but the broath made of them is preferred before anye other, because it chaseth, away il humours and prouoketh vryne. Lintelles are misliked and discõmended, because the annoy the stomack, fill the Lieuer with obstructions, engender melancholique humour, cause a dazelinge dimnes of the sight, and amonge al kinde of pulse are worste to be eaten, for they brede grosse, terrestriall and melancholique bloud. Beinge twise or thrise or oftener warmed and eaten (the broath being cast away) they binde the bealie, but the best and surest way is altogether to abstaine from them as moste hurtefull, and fitter rather for Labozers and Rurall people then Magistrates and Studentes. Beanes are verye windie, and tarie longe ere they be digested yea although they be decocted the full space of thrée dayes yet do they still retaine their windines and ventositie. *Lintles.* *Beanes*

They make grosse iuyce in the bodie,

and

and ſend ill vapours to the brain, which cauſe fearfull and ſtrange dreames, and they engender thicke groſſe bloude.

Therefore vſe them not in diet although otherwiſe they ſéeme to haue a certaine abſterſiue and nutritiue power. But if thou be ſo be ſted, that néedes thou muſt eate of them, it were beſt to make potage or broath with them, for ſo, they haue more vertue to cleanſe the Reynes of the backe, and the bladder, and loſe much of their windineſſe in the boyling. And if thou be diſpoſed to put any other grayne or ſeedes vnto them which haue ſemblable power to expell and driue away windeneſſe (called of the Gréekes Aphuſa) & put a litle Hony vnto them, it ſhalbe a meane to auoide much farther harme and inconuenience. Amonge whiche ſorte of ſéedes, theſe followinge are the beſt and chiefeſt: Caraways, Anyſe, Fenell, and Cumine. Phaſelles

Phaſelles

are not ſo good, for they be hoate and earthie, and greatlie diſturbe the ſpirite of the braine, cauſinge manye vnreſtfull dreames throughe their vapours, toge-

ther

ther with giddines and ſwimminge in the head called Vertigo. Hitherto of pulſe, and by that whiche we haue heere declared, thou mayeſt diſcerne and haue iudgement of thoſe which be not here recited. Among the which, thoſe are accepted beſt, whiche be grœne, becauſe they yet retaine a light moyſtnes: but when by continuance of time they be withered & haue loſt their verdure, they are moze groſſe and terreſtriall. And euen as they whirh are full of iuyce are moze to be ſet by, then they that are dzie and wythered: ſo alſo are they that are boyled better then thoſe that be crude and raw, and the ſodden better then the vnſodden.

After Pulſe, let vs ſpeak of Potherbes Rapes
Rootes and ſuche fruites as growe vpon Trées. Rape rootes (notwithſtandinge Democritus dœmeth them altogether hurtfull and to be eſchued) yet Galen appzouinge the ſayinge and opinion of Diocles, pzaiſeth and muche commendeth them becauſe they concoct Melancholie and pzouoke vrine conuenientlie: and as Auenzoar witneſſeth, whom alſo Auer-

rois followeth, they haue a merueylous great power and vertue to clarefie the eyes. And althoughe they abounde with muche moysture, whiche commonly annoyeth the stomacke and minstreth matter to windinesse: yet may this moisture be qualified, if they be first boyled in water and Salte. Which being donne, & the watrie humoure wrynged out of them, thou nédest not to cast anye doubtes in the eatinge of them beinge sufficientlie boyled in flesshe potage, and (if nede so require) seasoned and spiced with a small quantitie of Anyse séede or Cinamome.

Caret rootes.

Caret rootes are muche like vnto rapes, if they be decocted and sodden, they maye without harme be eaten in the winter season.

Smalladge

Persely.

The rootes of Smallage and Perselie, beinge in this maner and time sodden in pottage, are verye good in winter and chieflie at the beginninge of meales, because they bringe downe humoures and prouoke brine.

Succorie

Succorie both the leafe and the roote young and tender and boyled together, are verye good to keepe the stomacke and head in good plight, and doth

doth temper Choler wonderfullie, specially in the Sommer and spринge seasons. As for Radish rootes, Galen affirmeth to be vnholesome, yea he plainly saithe that the rootes of all potherbes engender excremental matter and be hard of digestion. Endiue and Lettise are wholesom herbes to be eaten in Salets and with meate in hoate weather. And if Minte be added and put to them or to other colde thinges, the salet is much the better and wholesomer. For Minte hath vertue to comforte the Entrayles, and specially the stomacke and Mawe, and encreaseth thicke generatiue sperme. It dothe also strengthen and confirme the vessels and conduits of the séede, and therefore it hath a speciall force and efficacie agaynst the profluuious issue of the séede called Gonorrhea: and the iuice thereof dronke with vineigre stencheth bloud. Yea it is very delectable & pleasant in smell, and much comforteth and chéereth vp the spirites of man.

Radishe.

Endiue
Lettise.
Mint very holesome for many purposes.

Sorrell is also good aboute the saune time to be eaten, because it is colde and

Sorell

very comfortatiue, and (as Auicen writeth) hath a certayne subtile stipticitie in it. Purselayne is to be forborne because it is to colde, to wit, in the third degree, & also maketh smal, and the same noughty nourishment, and quight marreth appetite: notwithstanding it quencheth burnyng choler, and is good against the spitting of bloud and the blouddie flixe, the Emorroydes and bloud procéding from the breast. The great frigiditie and coldnesse of it (if wee shoulde at any time chaunce to eate it) may be tempered and qualefied with Wine or with Fenell.

Purselan

Borage (whiche is the true Euglosse) and Langue du buefe are for the spринge and sommer seasons, yea and for the other two partes of the yéere also either in Salets or meates right soueraygne and cordial. For they are sayd to be temperate of complexion and qualitie and to engendre good bloud, and to erhilarate the heart. Hoppes semblablie are good to eate at that time wherein they be gathered at the beginninge of meales, because they are named amonge the medi-

Borage
Langde-beefe.

Hoppes.

cines

cines of the Liuer and are temperate, aperitiue, and prouoke vrine.

But Sperage (wee know) hath in it greater prouocation, for it maketh a pleasant odoure in meate, & bringeth swetnesse to ỹ whole body, clenseth stinkinge vrine, mundifieth the bladder, maketh swete the other officiall vessels & membres & is sone conuerted into good bloud also it nourisheth excellently, and is best to be eaten before other meate. *Sperage*

White Beetes (by reason of a intrositie or bitter saltishnesse which they haue are good for the bealy and obstructions of the Splene and Liuer, and also they do not engendre suche Melancholicke humour as Colewortes dw. But blacke Beetes are not commendable, because they make blacke iuyces and humour. Beete rootes that are yelowish and red haue stronger nourishment, and make bloud a greate deale thicker then the leaues do: and this property they haue further, that they cause windinesse and lose the bealy, wherefore at sometime they may be vsed. Colewortes and Cabages *White Beetes* *Black Beetes* *Coleworts Cabages.*

may without harme be eaten in cold and moyst seasons, sithens they be hoate and drie: for they haue a vertue absterssiue, and lauatiue, and prouoke vrine conueniently, but the brothe or Potage wherin they be sodden is much better to be liked. Being lightly sodden and not hauing lost their moysture altogether, they mollifie the bealy, but they binde & stop it if they be eaten when their licour hath bene foure or fiue times cast out and taken away from them. Albeit there are some harmes that come through these herbes, beyng eaten out of due time, order and quantitie. For beyng to muche vsed in meates, they engẽder euil & melancholique iuyce, hurteth the mouthe of the stomacke, dimme the Eyesight, and trouble the sleepe with phantasticall imaginations. And therefore vnlesse it be vpon some vrgent cause (as for lacke of other better meates) let them be reiected & forborne. The great Cabages whiche Plinie calleth Lacuturres are not so good. All Colewortes are thought to haue in them a singuler vertue agaynst drunkẽ-

Coleworts resist dronkennesse.

nesse,

nesse, by reason of the repugnant contrarietie and naturall enemitie that is betweene the Wyne and them. For it hath been and is often by experience proued, that if Colewortes be sowed neere to the rootes of a Wyne tree, the Wine of his owne accorde will spreade on the other side, and turne away from them a prety distance. Also the iuice of Colewortes is cleane contrarie to Wyne, and therefore whereas the Wyne with his tendrelles will take holde and lappe aboute all other thinges, it will neuer turne towarde the Coleworte. And for this cause many Nacions and namely the Germaines vse ofter to eate Cabages and Colewortes at their meales, thereby to auoyde the harme that commeth by excessiue bibbynge of Wyne, whiche ought to be dronke not ingluuiously, but temperately and sparingly. Those that are of colour somewhat enclining to rednesse are best for this purpose. And I once saw a certayne learned man beinge a good naturall philosopher when he sate downe at the table in a cer-

tayne

taine banquet (where he knew would be stoute quaffinge, priuilie and vnknowen to the rest of the compaignie) eate a leafe of rawe Coleworte, whiche partly holpe him and kept him a good while from beinge Cuppeshotte: but yet notwithstandinge the much drinking of wine shewed his force vpon him ere he departed.

Rapes
Nauewes
Perselye

Nauewes are verye grosse, heauie to digest makinge crude and rawe iuyce in the veines and ingender black humours. Perselie aboundantlie and largelye eaten in winter is expedient and healthfull for it is hoate and drye in the thirde degrée, it openeth obstructions and maketh the vrine to passe well. If thou eate of it in Sommer, vse it with suche fruictes and herbes as are colde, as the iuyce of bitter grapes, sodden or boyled in potage and also with Gourdes & Cucumbers. But these are seldome to be vsed because Cucumbers make raw iuyce and make the bodie apt to long continuing Agues, and are of a very colde and moyst temperature: and Gourdes are noysome to the stomacke and almost neuer digested, and

Gourdes.
Cucumbers

also are very ill for the gutte called Colō through whom the ordure shoulde passe, and generallie for al colde phlegmatique and melancholique persons. Being eaten rawe, they are meane betwæne Pepons & Cucūbers: but boyled they are a great deale better and of their proper nature gæue colde and drye nourishement to the bodie. Cheruile is verye fitte and profitable for cold stomackes, and hath a pleasant and delightful tast. Mushromes (because they haue a cold and moyste nature and engender grosse & crude iuyce) agrée best to a hoate and drye complexion. But if the Mushermomes be kepte in bryne, they wyll be muche the better, and nothing so muche hurtefull, because therby they lose muche of their toughe clammines and glewishe humoure. As for sharpe and bytinge herbes as Tnyons, Garlicke and Lækes we think better to be forborne, as not fit for a Student or magistrate: vnlesse peraduenture in winter they that are phlegmatique may vse them beinge boyled or in Sauces to purge phlegme withall. Lækes

Cheruyle

Mushroms

Onions.

Garlike

Leekes

are better and more tollerable thē either Onyons or Garlicke if they be boyled, for the boylinge taketh awaye muche of their ill and sharpe iuyce: albeit after a sort, they be thought hard to digest by reason of the small stringes that are in them but they are verye good to make one to spitte out easely the fleume that is in the breast, extenuate and cleanse the bodie: and to prouoke urine competentlie.

Of Fruites

There be manye sortes of fruictes, whereof some are verye nutritiue, and amonge them figges and raisons, rype Grapes and Dates in those Regions and Cities where they growe and are muche used, but in my iudgemēt they are seldome to be eaten and then also very temperately for new Figges are windie and (as Galen sayeth) are ill for the stomacke, and the bloude that is engendred of drye fygges is ill, and both of them aswell the new as the drye brēde

Figges

lyce

lyce, aſwell becauſe of the corruption of their humour as alſo becauſe they driue matter from the internall partes of the bodie to the externall, and therfore Auicen is of opinion that they be dangerous for the Falling ſicknes and Apoplexie.
They are alſo ſayde to make one fatte: but althoughe ſuche fattineſſe continueth but a while, and differeth much from the nouriſhemẽt that bread maketh, yet they gæue greater nouriſhement and are of more ſtrength then other fruictes. And becauſe figges do quicklie deſcend and are ſoone diſtributed into euerye parte of the bodie, and mundefie and ſcower the paſſage and way whereby the meate goeth downe, therefore they are beſt to be eaten before other meates. The beſt are of a white colour, redde are next, and blacke are worſt as Auicen wryteth.
And they haue power to cleanſe the grauell being in the Reines of the backe.
Drye fygges ſayeth Galen eaten with nuttes, are an excellent meate and likewiſe if they be eaten with Almondes, for ſo, they open obſtructions, but they nou-

kishe not so well neither engender they so good blonde and iuyce when they be mixed with nuttes. And therebe some, which plainly affirme, that drye figges eaten with rue and nuttes, are a Soueraigne remedie agaynste all maner of poyson. White Grapes are a greate deale better then blacke, so that the place of their growyng and ripenesse be like. And thole that haue bẽn hanged vp two or thræ dayes in the Sunne ere they be eaten are best, and most wholesome, and make nourishment very nære as good as figges, whiche ought to be eaten before other meates aswell as figges. For they lenifie the bealy, but much vsinge of them is ill for the bladder, and therefore thole that haue the grauell or stone either in their Reynes or Bladder must forbeare them. For they leaue much feculent and dreggie matter in the body and sende many fumes to the brayne, as it may appære by the vessel wherein the Wyne that is made of them is put. Also Grapes & Figges annoy the Bowels and Intrayles drawing them like a purse

Against poyson

Grapes

purse into harde lumpes or kernels, also for them that haue infarced themselues with replecion and surphet they be very harmefull. Being olde they lose muche of their excrementall humiditie.

Raysons of the Sunne clense the body and comfort digestion and be very holesome for the stomacke, but specially for the Liuer totally. They are also good for the bladder and reynes and for the paine and excoriation of the Bowels and geeue good nourishment to the whole bodie and may bothe at beginninge and latter ending of Meales be boldly eaten. Of fruictes which geeue very smal nourishment or rather none at all to the body, there be some whiche passe from the stomacke eastlie and whiche ought to be eaten before other meates: and some there be, whiche are best to be eaten after other meates. Of them that should be eaten before other meate, Auicen amonge other kindes reckeneth these, Melons, Pompons, Mulberies, yealow Quinces Peaches, Plummes, Prunes, Sloes, Bullasse, Cheries &c. For these kindes

Raysons

of fruictes engendre very much humour and suche as is easely corruptible. Therefore it is best to drive them out of the bodie as quicklie as may be conueniently, whiche by this way and meane may be done, if they be eaten alone without any other meate and after the eating of them to walke and then to eate somethinge to make them slipperie and descendible. And he sayeth further, that these fruicts being new are good for none but them which are exercised & much troubled with redde Choler, and in Sommer season, and géeueth counsell also that it is best to abstaine from them because they make watrishe bublinge bloude whiche will soone putrefie. Notwithstanding by reason that they be great colers, they are good for them that be hoate, euen the verye same houre that they be eatẽ, because they be colde and moyste. Yet this their moysture engendreth putrefaction and corruption and likewise maketh the bloude full of rawe and crude humiditie, as the gréene Melon which is commonly called Auguria: which also must be foreborne

Melon

borne for an other speciall consideration, and that is because it is tourned into any humoure that it findeth in the stomacke. For if it finde phlegme, it is tourned into phlegme, and if it finde choler it is turned into choler &c. And because some peraduenture are desirous to know these aforesaid fruictes, which be best, or rather which be lest hurtfull I will briefly run ouer them. And among these fruictes, the Melon maketh better iuyce and more nourishement then any of the other and is not so soone conuerted into that humoure which it findeth in the stomacke as the greene Melon called Auguria is: it is abstersiue and prouoketh bryne, but it must be eaten in suche sorte as before is declared, for els it putrefieth, and of his putrefaction causeth feruent and sharpe diseases.

Mulberies although they haue a certayne stipticke vertue, yet dothe Auicen thinke that they annoy the stomack, and in him that is weake, are soone turned into corruption and rottennesse. They whiche are sweete are hoate and moyst, but *Mulberies.*

but they which be tart & sower are colde.

Cheries Muche like vnto them in nature are Cheries, for they are some corrupted and putrefied: and those Cheries (vndoubtedly) are most wholesome, whiche are bothe sharpe and bitter and also swéete and rype, whiche are commonlie named Maraschæ. For they are not so easelie corrupted as the other and do refrigerate and cole a great deale better. Al Cheries are cold and moyst in the first degree and of them some are softe and swéete, some harde and harrishe, and whiche do binde more. The first sorte are better because they be soner digested and descend from the stomacke quicklier. The second sorte agrée better to the stomacke encombred with choler, because they are vneth at all corrupted and confirme the Stomacke with a certaine binding or astrictiue power: but much vlinge of them if they be not tourned into corruption by the inward humours engender watrishe humoure.

Peaches. *Abrecocks* Peaches and Abrecockes are endued with a colde and moyste temperature:

beinge

beinge well concocted they make thinne and moyste bloude. But their propertie is, vnlesse they be eaten before other meates and goe easelie downe the bealy to be turned to corruption and altered into suche humours as they find in the stomacke. Therfore those that can not easelie digest them, but haue them longe abydinge in their stomacke, I would aduise and counsaile not at all to eate of them.

For Abrecockes being moyst and new, are muche subiecte to corruption and therfore engender Agues and Feuers. Auicen sayeth that Mastick and Anise minged with Wyne made of drie and withered grapes or els with hony ought to be drunke when wee eate Abrecocks.

Peaches (saieth Dioscorides) are profitable to the stomacke and if they be ripe, they mollefie and comfort the bealy beyng eaten before other meates: but eaten after other meates, they are bothe corrupted themselues, and also corrupt the other meates that are nære vnto them. Drie Peaches and Abrecockes must be eaten not before but after other *Peaches.*

sustenance, because they are not onely heauy to the stomacke, but also geue very litle nourishement. Notwithstanding Auenzoar sayeth, that peaches are good for them that haue stinkinge breathes, procéeding of distemperaunce of the stomacke: and as for anye other vertue he sayeth they haue none. Plummes and Damesons are better then they, if they be well digested and sent downe into the mawe, for in some persons, these also are many times corrupted, by reason that they abide longe in the stomack ere they be expelled. Plummes that are swéete make the stomack weake with to much moysture, but those that haue a meane taste betwéene swéete and sower are of more force to quenche and represse choler. And as for the coldenes of them (sayeth Auicen) it may be qualefied by drinkinge honie, water and wine of grapes withered in the Sunne.

Plummes Damesons.

But now it is time for vs to entreate of some suche fruictes as maye be eaten after other meates. For there are manie whiche let vapours from ascendinge and

molestinge

molestinge the braine, and whiche do strengthen the mouth of the stomacke, of whiche sorte are Pomegranardes, Quinces, Peares and suche like. But firste let vs confuselie speake of them that maye be eaten either before or after meate indifferentlye. Of Pomegranardes there be thræ kindes, swæte, sower, and mean betwæne both. Swæte Pomegranards beinge colde and moyste in the firste degræ be very profitable for the stomacke and Lieuer, and merueilouslie helpe and comforte the naturall spirites, and are reckened among those things that make a man fatte. They also directe and prepare the waies and passages of the brine much better then the sower do. And therfore they are highlie to be praised, and may without any harme be eaten at any time of the yere, but speciallie in Autūne at anye time of meales. They of meane taste betwæne swæte and sower, are colder then the swæte are, and therfore they best agræ to them that haue hoate Stomackes: and they are of an indifferent good abstertion with stipticitie and refri-

Pomegranardes sweete

Meane

geration. Auenzoar telleth a wonderfull vertue that they haue, and Auerrois confirmeth the same, that they do not suffer anye corruption of the meate in the stomacke if it be fumous or like to the sauoure of Egges. But if the corruption be eigre or sower, he warneth vs to be ware how we eate them, but swéete Pōgranardes in that case (he sayeth) do no harme. Sower, are of more coldnes then the other, and are good for non but them which are verye cholerique, because thorough their sower tartnes they annoye the Entrailes and Sinewes. But yet their tartnes may be alayed and taken away by eating a litle Sugar or Hony or some suche swéete thinge: They haue a great vertue to quenche hoate burninge choler and to represse the euaporation of fumes in the head. To conclude, al Pomgranardes generallie are of a light nourishement and euer make thinne bloud, and are very amicable and holesome for the stomacke, and do abolishe and driue awaye all frettinge iuyce and byting humours. And therfore thou mayest verye

sower

conuenientlie

conuenientlie and well vse them at all times, when thou fæleſt in thy bodie muche heate to abounde, or els when the time and ſeaſon of the yeare ſhall ſæme to require. For it were but a vaine and ſuperfluous thinge, to vſe ſuche thinges as be taken and reputed for medicinable, none otherwiſe, but as other commõ meates vſuallie and daylie taken.

Quinces among Autumnall fruictes are reckened in the number of thoſe that are bindinge and ſuppreſſe the bealie. Being taken before meales, they are wont rather to binde and reſtrain the ſtomacke, but after meates they mollefie the bealie and cloaſe or drawe the ſtomacke together, which is not to be merueyled at: cõſideringe that the mouth of the ſtomacke by a certaine aſtrictiue power which is in them is ſhutte together, and the nouriſhement or meate before eaten, forcible protruded and thruſte forward, as we ſée by experience in a bottle or in a bladder when we wring hard and thruſt out of them being full the licour. *Quinces*

In the noumber of fruictes alſo, Ser-

uice

Seruice bearies
uice bearies, Cornell bearies and Medlars are of all others most constrictiue,

Cornel beries.
and may be very well vsed as medicine,

Medlars
but not as meate, because they increase no commendable bloude, but bynde the bealie to muche and bringe muche harm to the head and the whole bodie.

Apples Lib. 1. Cap. 81
Of Apples, those that are swéete (sayeth Aegineta) haue more power to heate then others, and are more easely digested, speciallye if they be rosted or boyled. Sower apples do cole more and cutte asunder the congeled humoures in the stomacke. The harrishe and roughe tasted apples do confirme the stomacke that is weake by distemperaunce of heate or muche moysture and suppresse the bealy but yet Quinces for that purpose more then any others. But in goodnes those apples excell all others that are called Regia poma, which are not altogether so colde, and are thought to be very holesom and comfortatiue to the harte because they repell and driue away al fuligiuous moyste vapours which trouble the harte & strike vp into the head. Finallie when

the

the head is distempered throughe drinking muche wyne, they haue bene found right commodious to alaye and redresse the inconueniences thereof: but they be thought to be hurtefull to the Sinewes and to hebetate or dull the memorie, specially if they be of nature slower. For they be colde ynough and by the slyneſſe of there substaunce pearce and are conueighed euen into the very innermoſte partes. But swéete apples whiche are kept til the nert winter, are farre better. For beinge then through tract and continuance of time, come to a full ripenes and perfecte maturitie are thereby also made more holesome and apt to be digested and are not so sone corrupted, beinge orderly vsed. For them that haue weake stomackes they be excellent good beinge rosted in the ashes or trimmelie sodden in water when they be eaten. Peares also in like maner being kept they be mellow and fully ripe, haue the same vertu: but they géeue more plentifull nourishement to the eaters and are more pleasant to the stomacke. As for Pome Citrons

Peares

trons, Limons, Orenges, and Adam Apples, sith they rather serue for medicine then for meate, I will here say nothing: they that be disposed to know the historie and operations of them, may at large see them most learnedly and truely described and set forth by Mattheolus in his commentaries vpon Dioscorides.

Lib. 1 *Cap.* 131 *Oliues*

Olives (although Auicen reckeneth them, among those fruictes that hurt the stomacke and Eyesight) yet in another place he affirmeth that they beinge conduict in salte licour or Pickle, do stirre vp appetite, corroborate and comfort the stomacke and loseth the bealie, speciallie if they be eaten with vineigre. And Capers beinge in like sorte vsed, are right commendable for the same purposes.

Capers

Chestnuts

Chestnuttes because they are of heauie concoction and engendre grosse & crude humours (albeit not verye ill) and cause windynes very greatly, I iudge fitter to be left to them that vse labour and much exercise. Notwithstanding they cole and drye and somewhat binde: but beinge boyled they nourish well and lose much

of

of their windines, specially if they be sodden with the seedes of Anyse or fenell or suche like. Hasill nuttes are hoate and dryye in the first degree, they cause headache & inflate ỹ stomack if they be much eatē they be hardly digested, they degraduate ỹ tōgue & hinder ỹ speach: albeit being new they are somwhat more friēdlie to the stomack for they bring lesse harm therunto, although they engender grosse humours. Beinge eaten with figges, they are the better to be borne withall, because they are sooner conueighed from the stomacke downe into the mawe and thence expelled. But to eate them aloane or often, speciallie out of winter is not so holesome. Filberdes because they be astrictiue and restraine Reumes and Catarres, might be thought to be profitable to the stomacke, but for all that, they are very ill and hard to be digested, by reasō of the thicke substaunce that is in them, and consequentlie because they binde the bealie the more. But Auicen commendeth them, because they are good for all Lieuers, by reason of the small heate

Hasil nuts.

Filberdes

wherwith they be endued. For they are hoate and dryе in the firſte degrée: and therefore they do no hurte to a Lieuer that is hoat, and vnto it that is colde they do muche good. Alſo they are aperitiue and open oppilations and obſtructions and make good iuyce in ỹ bodie: but they inflate and engender windineſſe in the bottome of the bealie, and cauſe headache with augmentacion of the braine. They are ſlowe of digeſtion and prouoke vomite, and the ryndes of them bynde the bealie, and therfore they are but ſeldome and not of al men to be eatē. And if thou happen at anye time to eate of them to driue away the coughe and to helpe ſpettle (for they do eaſely cauſe ſpittinge and heale an inueterate cough) it is beſt firſte to drawe out and extract the iuyce out of the ſubſtance of them: for by that means they are made lighter of digeſtion, the ſubtiler ſubſtance being taken out of the groſſer left behinde. And if a little Anyſe or Cinamome be ſtamped and put vnto them, all their inflation and windines is taken awaye. And both of them as well

the

the filberd as the hasill nutte, eaten with figges are preseruatiue against all small poisons as Auenzoar and since his daies Auicen haue written. Sweete Almonds *Almonds* are almoste equall in heate with these aforesaide, sauinge that they somewhat decline to moysture, vnlesse they be vinewed and restie, for then they are drye. The nourishement which they geeue, although it be smal, yet it is good. Also they extenuate and cleanse with out any binding, they do open and comfort the passages and vesselles of the brine and take awaye all obstructions, speciallye of the Splene and Lieuer, and they be very soueraigne and good for them that haue any diseases in their Breastes or Kidneis or haue any inflamation of the Lunges. But because they cause Sleepe and tary longe in the stomacke (for they be harde of digestion if they be eaten alone) they send vp fumes and vapours into the head, and trouble it with the Murre and Reume. And therefore I woulde wishe that the iuyce shoulde be taken out of thē *Almond* (whiche is called the milke of Almonds) *mylke*

And this is the best way to eate them beinge made in little dishes, rather then to eate the whole harde Almondes, speciallie in Autumne. For by this meanes it will easely descend and bringe muche profit without doinge any harme. Moreouer there is made a right excellent confection, of the Creame of these Almonds beinge made in a Ptisan or the decoction of Barley or suche like, but speciallie the fine wheate called Amylum. It is most cordiall for them that be shorte wynded, or payned with the coughe, and it is best to be made in Sommer and Autumne. It surpasseth any other, and is most subtile and fine, it easely digesteth, maketh good iuyce and engendreth cleane, thinne and perfecte bloude.

Pyne apples

The kernelles of Pyne apples are almoste temperate, for they haue but small heate and moysture, they geue stronge nourishment and the same not ill. They are good to help a mã to spette matter out of his Breast and Lunges, they restore and helpe the debility or weaknes of the bodie, they purefie corrupt humours, help the cough, amend

and

and qualefie putrified matter of the body and stirre vp Venus. They are harde of digestion, and further (sayeth Auicen) there is in them a certaine mo3dication and sharpenes: but if they be steped in hoate water, he sayeth, they are cleane altered from the same. For so they haue great power and vertue to nourishe, and do inferre no hurte to the bodie. He also commaundeth them that be of a colde cõplexion and habite to eate them with honie: but them that be hoate of complexiõ, he willeth to eate them with Sugar.

Furthermo3e they purge the Reines & cleanse the bladder, they co3oborateth and keepeth them from vlcers, and haue a singuler vertue in helpinge them that cannot pisse. The nuttes called Pistacia (as Galen w3yteth) geeue but little nourishement, notwithstanding they are verie good fo3 the Liuer, clensinge and expellinge euell humours from the same, and makinge way fo3 them to haue passage out, and discharge it from all harms grieues & encomb3ances. Auicen saieth: that they haue a singuler power against

Pistacia 2. De alimont

the

the noysomenesse and lothsomenesse of the stomacke and do corroborate all the ventricles: whiche may plainlye be perceaued by the somwhat bitter and sower qualitie that is in them. And therefore they are good to be mixed with meates, as well for nourishement as for medicine, both against the infartion of the lieuer, and also to strengthen and corroborate aswell the stomacke as the lieuer. Also they be good to stirre vp Venus, and to make them fatte that are leane, or whiche haue that kinde of consumption that is called Marasmus. They be hoate and drye measurably, so that they maye be thought to be in a manner temperate. In Sommer they may be eaten, so that no great quantitie thereof be taken, but in winter they maye be eaten copiouslie and in greater quantitie, speciallie of thē that are hoate complexioned. The rindes of Cittrons (speciallie if they be condite) may be eatē in winter, because they corroborate the heart and the other principall members, as Auenzoar (approuing the opinions of other auncient writers) affirmeth

Cytron ryndes

affirmeth. And althoughe by reason of there hardnes they be difficultlye digested, yet hath it ben, (vndoubtedly) proued that they bringe muche helpe to the stomacke, and the mouth being gargarized with the decoction of it, hath a swéete breath. Moreouer the flower and leaues of it do comfort the stomacke, and so doth the wyne or other licoure wherein the ryndes haue bene stieped. But as for the meate or inner parte of them within the paringe, is both il for the stomacke and breast, and also engendreth the Colicke, vnlesse the hurt that may thereof ensue, be preuented and taken away by eatinge clarefied honie and some cordiall Spices.

Anyse séede I muche commend, because it taketh awaye windines, and openeth the obstructions of the Liuer and splene not without a certaine stipticke vertue. Also if a man do smell vnto it with his nose, it cureth the swimminge and ache of the head and prouoketh vrine. *Anyse seede*

Fenell is somewhat hoater and of slower digestion, and géeueth but ill nourishement, and is somewhat dangerous for erulce- *Fenell*

racion

racion and inflamation of the Reines and bladder, notwithstanding it openeth obstructions and causeth one to pisse, and also hath an excellent vertue to clarifie the sight, in somuche that Democritus ỹ Philosopher was of opinion, that Serpents when they come out of their dens vse to eate of it and to rubbe their eyes therewith. Coriander (of whose qualitie and temperature Physicions cannot agree for Galen sayeth it is heate, but Auicen and others say it is colde, is slowe of digestion, and as Auicen witnesseth comforteth a hoate stomack, and driueth fumes (especiallye cholerique) from the head, whereby the stomacke is holpen, (which it doth rather by reason of the vineigre wherewith it is prepared) but yet it causeth dimnesse of sight: yea & whiche is more, Dioscorides sayeth that it troubleth mans wittes with great ieoperdie of madnes, and in an other place he reckeneth it among poysons: therefore ofte vsinge of it ought to reiected, and not to aduenture to eate it vpon truste of anye kinde of preparing whatsoeuer it be, for

Coriandre

ȳ nature of it cãnot be takẽ quite away.

Of Repletion

FOrasmuche as we haue alreadie shewed such kindes of meate and drink as we thought worthy and needefull to be noted (for we purposed not to declare al because that woulde haue bene a longe piece of work and almost infinite) now let vs addresse our selues to speake of some other poinctes that are expedient for health, I meane suche as amonge phisicions are reckened in the number of thinges not naturall. And firste great heede and care must be taken, that thou do not infarce nor pampre thy selfe with any maner of excesse either in meate or drinke: but to take of euery kind of meat suche quantitie, that the stomacke maye not be cloyed and glutted with satietie, but to leaue eatinge (as it were) with an appetite. For by this meanes, naturall heate retaininge his full power and vigoure, wilbe the better able to concoct

Meate.

those meates that are in the stomacke.

We must also haue an eye to consider the qualities and natures of meates: as if they be suche that géeue stronge nourishement to the body, they must so temperately be eaten, that we maye leaue a pꝛetie while befoꝛe our appetite be filled. But of those meates which nourishe but lightlye and smallie, wée maye eate moꝛe largelye. Foꝛ the one requireth good space ere they be concocted, but the other do soone descende downe into the bealie. In dꝛinke we must vse such coniecture and quantitie as the meates shall seeme to be eyther in moysture oꝛ dꝛynesse. It were better to be mixed with the meate by manye small dꝛaughtes, then with one great dꝛaught at thende of the meale. Foꝛ the mixture tempereth wel the meate without annoyance, but a great gluttinge dꝛaught dꝛoweneth the meate and rebuketh naturall heate that then woꝛketh in concoctiõ. And although Hippocrates hath left in wꝛyting, ỹ excesse of dꝛinke doth lesse harme and is moꝛe tollerable then the ingluuious repletion

Drinke

pletion of meate: and Auicen (alledging the opinion of diuerse others) sayeth, that to be dronk once in euerie month is holsome and healthfull to the bodie: yet we (because it may do more harm then good and specially in them that haue weake and feeble braines) are, and euer were of a contrarye minde and opinion. Wyne (I cannot denye) is most congruent and agréeable to naturall heate: but euen as too muche Oyle quencheth the light of a Lampe, so doth excessiue bibbinge of wyne, oppresse and suffocate naturall heate. In so muche that manye haue ben brought to their longe home by thys superfluous bollinge and beastlie swilling of muche wyne. Now, if (perchaunce) thou passe beyonde the limittes of sobrietie and excéede natures measure, eyther in meate or drinke, the former errour and faulte of excesse muste be recompenced with spare fédinge and as it were almost with abstinence followinge. For after repletion, abstinence ought to be vsed as the propre remedie to redresse the same, and if at diner thou do ouercharge Dronkénes

nature, let thy ſupper be verye little or none at all, and vſe longer ſleepe then at other times thou art accuſtomed, and thē ſome erquiſite exerciſe. But the beſte way of all is, to deſiſt and leaue eatinge and drinkinge, while yet thy ſtomacke woulde ſerue to eate and drinke more. For thy hungrye luſte yet remaininge, will within one howre paſſe awaye. And that kinde of eating (ſayeth Auicen) is woꝛſte, that maketh the ſtomack heauie: and that drinkinge is moſt vitupera-ble, which paſſeth the boundes of tempe-raunce and ſwimmeth in the ſtomacke. Therefore that the meate maye be the better concocted and the more conueni-entlye diſtributed into all the partes of the body, let drinke be vſed by a little and a litle at once.

Of Emptines.

EVen as to muche repletion and gur-mandize is moſt hurtefull and perni-cious: ſo is to muche hunger and ab-ſtinence

ſtinence moſt noyfull and dangerous. For exceſſe and defect (that is to ſaye ſuperfluitie and wante or to muche and to litle) engender and cauſe (as the phiſicions affirme) manye maladies and diſeaſes. But here to enter into a diſputacion whether of theſe is woꝛſe, neither place noꝛ time will permitte, becauſe our purpoſe is to wꝛyte a compendious Dietary foꝛ health, and not phiſicall quiddities. Therefoꝛe in any wiſe refraine to much abſtinence, becauſe it bꝛingeth great annoyance to the whole bodie, and chieflie to the ſtomacke which is the ſeruant and officiall miniſter to the whole bodie. The whole bodie is thereby harmed, becauſe by to muche abſtinence and hunger his moyſture is withdꝛawen and diminiſhed, & conſequentlie it is debilitated and made leane, and naturall heate is to muche incended, inſomuche that not findinge humour to woꝛke on, it tourneth his violence and powꝛer to the radicall and ſubſtantiall humour, and exhauſtinge that moyſture, bꝛingeth the bodie into a conſumption. The ſtomacke

The harms of muche hunger or abſtinence.

is

is thereby annoyed, because besides the common discomoditie and hurt done to the whole bodie, it is also replete with rotten and putrefied humours. Therefore at conuenient and ordinarie howers and when appetite well serueth (whiche may be knowen by the alacritie or lustines of the bodie, and when the Stomack is not ouer laden with heauines and pōderisitie of other meate) and after a conuenable space of certaine howers betwœne meale and meale, it is beste to eate. The Arabians, appointed xvi. howers betwœne meale and meale: For they thought it best to eate no oftener but thrise in xlviii howers or two daies. But I suppose that ten howers are sufficient for Studientes and them that be not altogether of hoate temperatures, especiallie for them that vse neither to infarce themselues with repletion, nor yet to eate meates of harde digestion. Some others, very wel, appointe eight houres to be betwœne meales. But this by the way may not be omitted, that euery one muste be wayned and reduced to suche

and

and so manye meales, as their custome and education hath ben vsed vnto, vnles their custome hath ben verye ill and discõmendable, and as their naturall appetite serueth them. If thy busines be such, that thou muste watche muche of the night, or if thou haue a weake braine or a heauines and swimminge in thy head, or if thy stomacke and power digestiue be weake and fœble, it is best to take but a light supper: but otherwise, let thy dinner be lesse in quantitie then thy supper, if custome will so permitte, whiche in an olde man cannot be altered, but in a younge man by litle and litle (if it be ill) must be reduced to better order. For a large supper, is by the ayde of sleepe muche better digested, for sleepe comforteth naturall heate whiche is occupied about the matter wherof procedeth nourishement, and so digestion is made better, the bodie fatter, the minde quieter and the humours temperater. And in the night the Ayre is coler and darker, whereby the spirittes beinge gathered and collected vnto the inner partes, and

Diner and supper

without

without the cares & functions of ỹ mind and sences, are verye conducible to helpe digestion. And also there is longer time betwæne supper and the nexte meale on the morrowe after, then is betwæne dyner and supper. Notwithstanding, Custome, as is afore shewed, may not be forgotten. Finally at supper it is best to eat dry meates: and therfore rosted meates are very commendable and best then to be lyked, to cutte a sunder and drive away superfluous humoures, but in the morninge or daye time boyled meates are better.

Of Purgation by siege or other wise.

Going to the stoole.

IT is expedient and healthfull also for a man euerye daye to purge his bodie & eronerate nature by cõueniẽt euacuation and tempestiuious Sieges or stooles for these excrementes of ordure and vrine are matter superfluous and vnsauerie

uerie, which by the natural powers may not be conuerted into flesh, but remaininge in the body, corrupt the members, and therefore nature abhorringe them, desireth to haue them expelled. For as the noble Arrabian Auenzoar sayeth: All Phisicions do agrée that in the bealie being not costiue, but measurably soluble and softe, resteth muche of the health and soundnes of all the whole bodye, by benefit wherof it is preserued from manye diseases and namely the Pleurese. But if the bealie be sore bounde and costiue, Raisons being throughly rype & eaten in winter or at anyother time of the yere with Sugar will helpe that inconuenience. They be (as before we haue declared) great frendes to the stomache and Lieuer. There be also other fruites but not in all pointes so holesome as these, which are good to be eaten in sommer and Autumne, of whom we haue sufficientlye spoken before, as Mulberies, Plummes, Damsons, Mellons, Pompons, Fygges and rype Grapes. Which beinge eaten before meate, haue

How to make the bealie soluble.

vertue and power to mollifie and lose the bealie. And there be other fruictes, which being taken after meate, are slipticke, as Peares, Quinces Medlers and such like. Also Beetes eaten before meat are very good, speciallie in the Spring season, at which time hearbes haue their most strength, vertue and validitie.

Beete.

Olde auncient writers haue highlie extolled Mallowes, whose proper office and vertue is to lose and mollifie the belie: If these do not suffice, adde the herbe called Mercurie vnto them, or else take it alone by it selfe. But if there be in the body great plentie and abundance of humours, we must assay and trye whether they wilbe resolued and wasted by abstinence or diet. For abstinence (saieth Galen) is one maner of euacuation. And Damascene sayeth, if we may cure any maladie or griefe by dyet, we were not best to trye anye other waye, for all thinges touchinge bodily health will fall out prosperously. But if their be such abundance of ill humoures, that diette or abstinence is not hable to purge them, then

Mallowes.

Mercurie

Diete

must

muſt thoſe humours be educed and dra-
wen forth by eaſie and light purgacion,
ſpeciallye in two quarters of the yere,
Spринge and Autumne. In ſommer the
the fitteſt purginge are Caſſia fiſtula or
a Siruppe of Roſes ſolutiue. But in
ſpринge and Autumne, Rhabarbe, Aga-
ricke, and Sene: and alſo the commune-
lie knowen Electuaries as Lenitiue, Di-
achatolicon, Diaſabeſte: forſeene that
the Ingredientes be well concocted, ſod,
and prepared with ſuche thinges as be-
longe and pertaine to the humour then
raigning, leaſt otherwiſe the confection
ſhoulde be ouer raginge or endued with
any venenoſitie. And the dryneſſe and
heate of Rubarbe, Agaricke and Sene,
maye be mitigated and taken awaye, if
they be mixed with ſuche thinges as be
moyſte and colde: of whiche ſorte are
Plummes, Sebeſtens and cordiall flo-
wers. And vnto them it were not amiſſe,
to put a little quantitie of Anyſe or Ci-
namome becauſe of the weakenes and
imbecilitie of the ſtomacke. And if great
extremitie and neede ſeeme to require, to

take some purgation or medicinable potion for healthes sake in a great heate, let the confect be dronk with the waters or rather with the decoctions of Borell, Endiue, Borage, Violettes, Succorie, Hoppes and Raisons, accordingelie as it shall seeme expedient by the aduise and counsell of the skilfull Phisicion. Prouided alwayes, that non of all these whiche are here rehearced, nor yet of any other, be taken in anye great quantitie. For some (sayeth Galen) are glad when they often and largelie make great Stooles: But the more they be emptied, the more is their bealie bounde within few dayes afterward, whiche to be true, not onlye good reason, but also daylie experience perswadeth. And therfore in suche case it it were better to prouoke siegez, by some gentle suppositories of Glisters or Oyle infused at the foundiment, or els some other softeninge substance, that may dissolue the matter which stoppeth the passage of the ordure in the straicte gutte Colon. But the nature of our Countrey men is (rather thē they would willinglie

vse

vse those helpes to take confectionate and medicinable drouges downewarde at the mouth then vpwarde at the foundement: feare of dishonestie and a certaine shamefastnes enforcing them therunto.

Of Sleepe.

And because they which are in helth ought to haue a speciall regarde to Sléepe, that it neyther be superfluous nor lesse then nature requireth, but vsed in due and conuenient moderation, to thende that the commodities whiche come therby may be felte and taken, and the harmes comminge by longe watche auoyded: we will here briefely entreate of both. And first, this must diligently be inculcate, that neither the one nor the other passe measure. For beinge vsed out of measure (as Hippocrates affirmeth) they bringe so muche hinderance and annoyance to health as nothing more. For immoderate and too muche sléepe filleth the body with many humours and retaineth

2. Aph. 3 *Much Sleepe*

neth not onely sweate but also all other superfluities maketh the bodie dull and heauie, weakeneth and in a maner boyleth all the senses and maketh thē blunt and vnapte to honest exercises, euen as if muche store of ashes shoulde be caste vpon fier, they couer and quight quenche it out, yea Auicen also doubted not to say that it dampnified and hurte the soule or reasonable part of man. Contrarily, moderate slēepe after meate doth moysten the whole bodie and is thought to humecte euen the very innermoste partes of the bodie, to stirre vp and excuscitate the powers and vertues therof, to make the actions of the Senses more fresh and lustie, to reuiue and quicken the spirites Naturall, Vitall and Animall and as it were to refreshe and repaire the whole bodie new agayne. Beinge vsed before meate, it dryeth vp the bodye, while the naturall heate worketh inwardly extendinge his force and violence againste it selfe. For slēepe is nothinge else but a pleasant and delightfull detention of the senses and a reuocacion of heate into the

sleepe before meat.

inwarde

inwarde partes of the body: where, if it finde nourishment ready to worke vpon, it digesteth and distributeth it into all the veines, Arteries and members of the whole bodie. The same effect hath it, if it finde crude and rawe humours vnconcocte. Thus sléepe before meate is commended. But if naturall heat finde no alyment or moysture inwardlie, then is it too muche incended, and tourneth all his violence against the radicall and substanciall moysture of the bodye, and for want of other exhausteth it. Semblably immoderate and too muche watchinge is as hurtfull to the powers and hindereth the chiefe functions of life, for therby natural heate is cooled (as Auerrois sayeth) like as fier which with too muche mouinge and stirringe is blowen abroade and dispercled. Thereby also the spirites be resolued, and the power Animall troubled, digestion letted, the body made apte to Consumptions, the braine debilitate and filled with many noysome vapours and fumosities. But moderate Slæpe, as before is saide, strengtheneth the vitall po-

Watch

wer

wer, and maketh the vertue naturall hable to accomplishe and completelie dispatche all her operations, whereof the chiefest is digestion and concoction of the meate. Furthermoze it maketh the vertue Animall to take rest, and remoueth and taketh away the weakenes and debilitie that commeth by studie and labor. But some will stande in doubte concerninge the measure and time of slæpe whether it ought to be so great and so longe as Hippocrates appointeth it. For he sayeth, that that Slæpe is laudable and naturall whiche lacketh no parte of the night, neither hindereth anye parte of the daye. Whiche sæmeth to be the custome and maner of men in the auncient time (if we beleæue Homere) who hath diligently described the maners, rytes and studies of men. For assoone as the Sunne is downe, he wryteth and describeth that men surceassed from their labours and betoke themselues to rest: and when the Sunne was risen and vp, he alwayes lightlie sæmeth to stirre vp and cal men to their busines and vocatiõ.

Wherby

Whereby he ſignified and ment, that all the night we ought to ſléepe, and all the daye to watche. Neither is it without good reſpecte and conſideracion that the ſame Hippocrates in an other place wryteth, that ventres in winter and Spринge are very hoate and ſléepe verye longe. As concerninge what howers of the daye time are fitteſt to ſléepe in, he in his booke entituled De præſagiis affirmeth the morninge to be leſt hurtefull vntill the thirde houre of the day whiche is nine of the clocke. But becauſe common cuſtome may not be forgotten and neglected as he the ſame Hippocrates alſo noteth, therefore I thinke, that wée ought not to ſléepe the whole night longe in winter. For eight houres for the age and common cuſtome of them for whoſe ſake this ſmall Treatiſe is purpoſelye written, is ynoughe or rather too inuche vnleſſe it be in them whoſe ſtomackes are very weake and of ſlow digeſtion.

1. *Aph.* 16

2. *Præ.* 11.

The time & ſpace of Sleepe

In Sommer let ſléepe be equall with the night in length becauſe thē ẏ nightes are ſhorte: and it will not be very ill, to

recompence the dissolution and drinesse of the Spirites with longer sleepe and to take a little nappe in the morninge or at noone daies (if neede be) Albeit it is much better not to sleepe at all at noone, vnlesse common custome be to the contrarie, or else that thou feelest ỳ it doth thee good, and guardeth thee froun further & worse inconueniences. For it breedeth manye moyste discrasies and maladies and maketh humours to fall downe, marreth the coloure of the face and bodie and maketh it salowe, inflateth and puffeth vp the Splene, loseth the sinewes, causeth dulnesse, weakeneth and enfeebleth appetite, and is a forerunner or waymaker to Feuers, Apostumations, and Abscesses. Vnt custome (as before hath ben often noted) is of so great force, that it becommeth and is made nature. For as we daylie see by experience that soune do and haue a longe time accustomed themselues to very ill dyet and to meats of naughtie nourishement, and yet haue not thereby been endaungered and hurt: so is it also to be thought by Sleepe, speciallye

sleepe at noone

cially when necessitie enforceth, as when we haue watched before and our Spirites through heate and labour of the body or mind be greatly dissolued and wearied. For then they seekinge a refreshing and instauracion againe gather and conueyghe theimselues into the inwarde partes, whereby the senses beinge for a time lefte and forsaken, there happeth Sleepe. For Sleepe is nothinge else but a bonde or detencion of the senses, whereby they intermitte their offices and functions for the tyme, and is therefore called by the name of Rest. But in Sommer speciallie I do aduise and counsaile thee for one howre at the least after diner, to sitte and recreate thy selfe wyth reading of some light and mery matter, abandoning cares and fancies out of thy minde, and not in any wise to sleepe. For commonlye this reste doth no lesse good, yea perhappes it is more holesome to a great maignye then sleepe, because it bringeth a commoditie without any discommoditie. For thereby the spirites are gathered together and (the cogitacions of

the minde being relaxed) are wonderfullie refreshed and comforted. But if sléepe wil nédes come vpon thée, and as a thief steale vpon thée (for the auncient Sages of Gréece tearmed sléepe by that Epithete) loke that thou sléepe with thy head vpright, hauing al the windowes of thy chamber fast shutte for the space one howre. But in any wise beware of sléepe immediately after supper, for ther ought to be a conuenient space betwéene supper and sléepe, to witte an howre and a halfe at the least. For thou must not sléepe, vntill the meate be descended from the vpper parte of the stomacke to the lower: which thinge that it may the more easelie and spédelie be done, it shalbe beste after supper to walke softely and temperately. For by that meanes sléepe shalbe both the quieter and longer, & the braine shall not be so muche troubled with fumes and vapours, whiche are wont to strike vp into the heade when the meate tarieth to longe in the mouth of the stomacke. If the space betwéene supper and goinge to bedde be somewhat longe, and

sleepe very ill immediatelie after supper

the

the walkinge hath made the meate to descend to the lowest part of the stomack thou shalt first lye vpon thy lefte side, because in this liynge the Lieuer approcheth better to the Stomack and helpeth the better to hasten digestion. To slæpe prostrate or grouelinge vpon the bealie is verye good and namelye for them that haue fæble digestion, for that kinde of liynge containeth and kæpeth in the naturall heate wherewith the meate is concocted. But if slæpe come vpō thee before they meate be descēded from ỹ mouth of thy stomacke, first lye on thy right side, vntil it be descended from ỹ vpper parte (for ỹ mouth of the stomack is on ỹ lefte side) and then must thou tourne thee on the lefte side or vpon thy bealie, that the meate may more easely be concocted in a more fleshie and hoate parte, not without the helpes and furtherances aforenamed. But lyinge vpright vpon the backe is vtterlie to be abhorred, for it causeth manye perillous diseases and fond passions, as the Lethargie, the Mare, the Apoplexie &c. and not without cause whye: for

The maner of lying in bedde

for this maner of liynge bringeth the humours backewarde to the hinder partes of the bodie and head and hindreth them that they cannot haue egresse and vente out by their proper and conuenable issues which are the palate and nosethrils. When thou hast slepte conuenientlie and measurablie, thou shalt finde an excellent commoditie if thou vse fricasie and rubbing ouer thy body, first with thy shirte slæue or bare hande to rubbe and chause thy legges, then thy armes, and afterwarde thy whole bodie both before and behinde, and then to put on thy cloathes and goe to the stoole, then to rubbe and kembe thy head and to stretche thy selfe and to washe thine eyes (if nede so require) with water of Roses and Fenell, and to cleanse thy teeth with some handsome Twthpicker, and to chawe a litle Mastiche or Galingale, for they drawe superfluous humours from the head and are moste soueraigne both for the head and the stomacke. And if thou be driuen to sleepe straightwaies after supper or if thy stomacke be full gorged and replete,

What is to be done in the morninge at our vprisinge

or

or if it be weake and feeble and specially in moyste and wette weather, it shalbe very good to chawe these or else to swallowe downe a grayne or twayne of the whitest frankencense.

Of the Accidentes and affections of the minde.

AND forasmuche as there is a verye great connexion or knittinge together betweene the bodye and the mind, in so much ỹ many times we see sundry & diuerse great alteracions of the body (yea nowe and then) death to ensue, onely throughe carefull thoughtes and phantasticall immaginacions, it is very requisite and expedient that vnto the conseruatiõ of the body in good health the minde shoulde be in perfecte frame and soundnes. And therfore Auicen geueth vs a learned note, that wee shoulde haue a diligent care to our minde if wee desire to prepulse and eschue maladies De Cant.

and

and diseases: whiche opinion also Galen helde before him, sayinge that wée must abstaine from the intemperance and deformitie of al these passions & affectiõs of ỹ mind, Angre & sorrow furiousnes and fear, enuie and thought. For they alinate & bringe a man from the vse of reason, & transforme him from that state and order that is accordinge to nature. For moderate mirthe helpeth muche to accomplishe all the offices and functions of the minde, speciallie to furder and make excellent concoction: as contrariwise heauines and sorrowe is the greatest hinderaunce and obstacle to let it. Beware therefore in any wise of heauines or desparation (for a heauie and sorrowfull spirite saieth Solomon drieth vp the bones) and gæue thy selfe to honest mirthe and Christianlike ioye. For as Auicen sayeth, The often vse of mirthe disposeth a man to be mery, and thereof come two no smale commodities. One is, that naturall vertue is corroborated and strengthened, and continual regeneration of the spirites is caused and verye small or rather

Mirth.

Prouer. 17. & 25.

ther no dissolution of them at al ensueth. The other is, that the same spirits thereby are dilated, and consequently lyke prolonged. Moreouer it is expedient, temperately to recreate ỹ senses, as for example, the sight with viewinge and beholding faire shewes and beautifull things, the hearing, with harmonicall and melodious Musicke, the smellinge, with swete sauours and fragaraunt odours, (such as in somer the smell of Rose water is) I do not say, Roses themselues or violettes, because throughe their moystnes, they stuffe and fill the head with vapours and fumosities. But in winter, with the smell of Lignum Aloes, whiche comforteth, and chæreth vp the Hart, Braine, Entrailes and all the senses of Man wõderfullye. But beware of to hoate and sharpe sauours for they send vapours to the braine. The tastinge, with a meane relice and tast, as that which is confectionate of Sugar and the Juyce of Pomegranades or Quinces, thickened by decoction, or som other of like temperature, being not harmefull neither exceeding in

How the senses are properly refreshed and delighted.

Sight.

Hearing

smelling

Tastinge

the excesse of any qualitie.

Of Venery or the Acte of Generation.

Touchinge

THe delectation and pleasure that cometh by touchinge muste be well measured by mediocritie: for if it excéde and be vsed intemperatlie, it resolueth the spirites and naturall heate aboue measure, and dryeth vp the radicall moysture, whereby naturall heate is preserued and nourished and so, daungerous diseases (I will not saye death) happeneth vnto man soner then otherwise by nature they would. Therfore sithens in the act of Generacion, there is so great resolution of the spirites, excesse thereof (specially of them that be Studients and leane of bodie) is to be eschewed. Albeit (as hath ben before often shewed) great regarde and accompte muste be made of custom. We must (saieth Hippocrates) goe from one thinge to another by litle

and

and litle and not change vpon a sodaine. Therfore Galen and before hs daies Aristotle in his Problemes affirmeth that sodaine alterasions and changes are verie noysome to nature, and concludeth how that the Tiranne Dionisius, being expulsed and driuen out of his Kingdome, fell into a grieuous maladie and disease, by forbearing his former lasciuiousnes and wanton order, because contrari to his custome (which he had before vsed) he sodainelie gaue himselfe to continencie, and of a monstrous whoremonger became a verye chaste liuer. Therefore let vs conclude with Galen: that the vse of carnall copulation doth litle or no harme, so that so muche spaes and time in the vse thereof be adhibited, that neyther any resolution of the spirites be felt, and also that a man may thereby after a sorte seeme to be lighter then he was before, and to fetche his breath the better and with more facilitie. But this I will further aduouche, which both reason and experience prooueth to be true, that it is much better to vse it seldome then often:

2. Aph. 51 Custo me

Art. med. cap. 86

because among many other harmes and daungers, which much Coiture and carnalitie bringeth, this is not the lest, that it weakeneth the heart, debilitateth the braine, and dryeth vp all the bodie, because it wasteth the substance of the last alimẽt. For Sperm or Sæde of generation is (as Aristotle sayeth) the last substance of profitable aliment. And also, as we haue before declared, because through the great pleasure that is in it, the spirits and naturall heate are to muche resolued and the stomacke principallie endamaged: as contrarywise, by conuenient continencie and opportune forbearing therof it is cherished and preserued. It was not without good cause that Auicen thought if neuer so litle Sperme or Sæde ouer and aboue the measure and stinte of nature, do passe from a man in doing this acte of generation it harmeth him more, then if he should blæde fortie tymes so muche. For the Sperme is a thing more conforme to natural heate and moysture and more spiritual then bloude is. Moreouer carnall apetite is a deadlie enemie

The hurt of muche vsing carnall act.

sperme

to

to dry complexions & likewise to colde: but vnhurtfull (beinge moderately vsed) onely to them that are hoate and moyste and whiche haue naturally great aboundance of Sperme. Galen sayeth, that the state of those bodies is worst, which haue abundaunce of hoate Sæde, because it doth prorite and tickle them to expell it sithens both the mouth of their ventres is resolued, and all their bodie is not onely relared and made weak, but also they be dry e, slender, pale, and holow eyed, vnto whome he in that same place prescribeth store of remedies. But if a man woulde abstaine from very hoate meats and wyndie, and muche drinkynge of headie wyne and refrayne venerous imaginations, and suche like pleasures, he shall not lightly be muche assailed and tempted with desire of any carnall appetite. Likewise if he ernestly addicte himselfe to the studie of Morall Philosophie and of the sacred Scriptures, banishinge Idlenes and forbearinge the companye (so farre as he conuenientlye maye) of beawtifull damselles and amorous women

Venerie whom it hurteth & whom not. De tuend. sanit. 6.

How to eschue venerie.

men. Or if a man vse the séede of Agnos Castus (which is also called Viter) he shall sée and féele a merueilous effecte to represse his fleshlie concupiscence. If thy loynes be to hoate, annointe them with the Oyle of Yenbane or Popie, and do likewise to thy Genitories, and do not vse to lye in a softe feather bedde. Some there be, whiche cole there Priuities in colde water, and finde thereby a present remedie. They that drinke the iuyce of water Lillie (called of the Apothecaries Nenuphar) the space of xij. dayes together, shall haue no maner of desire to carnalitie. And therefore it is good for wiueless Bachelers and husbandless maydens to drinke, to driue away theire vncleane dreaminge of venerie and the filthy pollutions that they haue by night. But in fine, bidde daintie fare a dieu, and vse not to pamper thy selfe with muche gurmandize, but onely so muche as nature requireth to kéepe thy bodye in perfecte health and soundnes. For there is an olde Prouerbe and a true sayinge:

From

From frequent Venus, muche cheere and sleepe,
Eche Studient ought, himselfe to keepe.

I remember that I haue read in sainct Chrisostome, that our Sauiour Christe when he dwelled heere amonge vs on earth vsed to eate and drinke so litle and so seldome, that he encreased not this superfluous Seed. But as in this poinct so in many other Christ hath but very few Imitatours and followers wheras (notwithstandinge) there be many whiche haue still this saying in there mouthes how that euery action of Christe is our instruction.

But let vs draw towarde an ende of our purpose. When nature is desirous of carnall coniunction and is neither prouoked therevnto by imagination and thought, nor any other outwarde cause but with multitude and abundance of Sperme it must be vsed in a fit and conuenient time. And that is when the meat is throughlie concocted and yet no hunger nor desire to eate approcheth: that Sleepe or rest immediatlie after it, may take away the lassitude gotten and caused through the action there of or at the least

The time of carnall copulation

mitigate

mitigate and lenifie the same. But if we should erre in either parte it were much better (as Galene sayth) to offend being replete and armed with a full Stomack then when it is emptie and pynched with ouermuch defect and want of foode. For it is better, that is to say, it doth lesse harme to vse when the bodie is warme and calefied then when it is cold and infrigidate: and full infarced rather then when it is emptie, and when it is humected rather then when it is drye. But he the same Galene taught before, that measure and temperateneſſe therein ought to be chosen and obserued that the bodie neither should be too hoate nor too cold, too moyst nor too drie, too much replete nor to much emptied. Neither do I heere allow the Law and ordinance of Solon whereby he enacted that a man shoulde carnally know his wyfe at leaſt thrise in a moneth. For often vse thereof to many men is harmefull, yea to some, once is to muche. Againe, this acte is not a thinge neceſſarie to conserue the partie that vseth it, but onely to repaire and encreale

Solons Lawe

creale the Spece or kinde, whiche otherwise in short time woulde decaye. Therfore let Solon beinge an heathen Eathnique take his lawe to himselfe.

Studientes many tymes are troubled with a phlegmaticke huinour descending from their heades into their stomackes being of them selues colde: whiche inconuenience may easely be remedied, if they take in the morning a dragme or twaine of the confection named Diatrion Piperion. Or else, they may drinke Pepper alone (specially that whiche is white) beinge brayed and put into water, or let them take betime in the morning a litle Ginger condite, or else a Chebule condite, which is a kinde of mirobolanes.

Of Ayre Holsome and vnholsome.

Ayre althoughe we describe it last in order, and what qualitie therof is best for bodily health: yet is it a

principall point and no lesse to be regarded then the other preceding. For néedes must it inspire and breath into vs continuallye, that the heart and lunges may therby be competentlye and conuenablie cooled. This among all other, is so néedefull and necessarie vnto man, that he is vneth able to liue one moment of an houre, vnlesse new fresh Ayre comming in and out, coole and refrigerate his hart. Therfore vnto all men without any exception, it is holesome and expedient, to drawe into lunges, the best that is to wit the purest Ayre. For corrupte and vnpure Ayre is vnto all age a great backefriende and enemie. Now, the diuersitie of Ayres, procedinge of heate, colde, drought or moystnes, accordeth not to euerie mans nature alike. For vnto those bodies that are of the best temperature, the most temperate Ayre is holesomest. But in whom, anye excellinge qualitie beareth domination, vnto such, that Ayre is moste holesome, whiche in like degrée resisteth and oppugneth that qualitie. For temperature is altered with contra-

rious

rious diete and order, and is conserued with his like. Thou shalt therefore (as farreforth as may be) endeuour thy selfe to liue neither in a troubled and contagions ayre, nor in that which is very cold, or too hoate, or too moyst, or whiche is open to vaporous blastes and pestilent windes, such as blowe out of the South. In winter it is best to line in a warme and open Sunnye place, lyinge open to the East: but we must alwayes tourne our heads from the Rayes and Beames of the Sunne, speciallye about noone: because beside calefaction and heate whiche they bring to the head, they do also drawe vnto it humours and matters, wherfore manye times they cause headache and bleedinge at the nose. But the Rayes or Beames of the Moone are a great deale more to be eschewed and taken heede vnto, that they shine not vpon vs, speciallye when we sleepe, for they cause ill diseases. Forasmuche as the Moone is Ladie of moysture and moueth humours. Also the night aire is not holesome, because the Sunne geuer of life, is gone out of

What dwelling is best for winter

our Hemisphere. In winter if the Ayre be troubled and darke (which as Auicen saieth maketh ỹ soule sorrowful) it must in part (if it may not in all) be qualified and by some artificiall meanes bettered. Whiche is done either by remaining in a house, or in some couert place, shrowded from the sturdie stormes of dismall Boreas certaine houres of the daye, and also by purifiinge the Ayre with a good fyer in our Chamber, made with good wodde, or else by makinge in it a perfume with Juniper or Lignum Aloes.

Dwelling for somer. In Somer it is best to dwell in suche a temperate place, that the windowes of our house may open towarde the North or if we will, we may sprincle our Chãber with Rose water and vineigre, specially when the Ayre is corrupt with anye stinkinge sauour, or anye other fulsome erhalacion. Auicen praiseth the Aire of Mountaines and Downes for the Somer time, and thinketh it best for a man in the night to lye in the vpper parte or Garettes of his house, but in the daye time, he sayeth the lower rowmes are fittest

test and holesomest. Aristotle chose him a dwellinge place that stode highe and laye open with prospectes towarde the South and the East, in a subtile Ayre neither moyst nor colde. Plato found verye olde and aged persons dwelinge in high and temperate regions. And this is to be noted and knowen, that the Ayre in highe places (which by repercussion and reflection of the Sunne Beames are not warmed) be cold, and the higher the place is, the colder is the Ayre, Therfore the middle loftes of the house are fittest for winter, and the highest for Somer. You muste also beware, that when yow be hoate yow stand not longe in the winde or colde Ayre, because euerye sodaine alteration and chaunge hurteth nature very muche, and colde, stoppinge the pores and passages of the humours, hindereth conuenient refrigeration and diffiation of vapours: and also is a great Enemie to naturall heate, but chiefliie to the brain and sinewes. To be shorte, the sentence and opinion of Hippocrates is alwayes to be sette before our eyes, whose words

Choise of ayre.

I haue

I haue here recited. For he sayeth, that
to euacuate muche and sodainelie, or to
1. Aph. 51. be filled with repletion, to warme, to
cole, or by anye other meanes to moue
the bodie, more then naturall course to-
lerateth, is dangerous. For too much of a-
ny thing is hurtfull and a great Enemie
to nature. But beinge orderly and by li-
tle and litle done, there is no perill at a-
nye time. Finallye when the Ayre is
hoate, the best dwellinge is in a colde
Climate and Ayre and to eate suche
meates as do humecte and cole. In fine,
to vse a colde and moyste diete, therby to
qualifie and countreuaile the heate and
drynesse of the Ayre. As when the win-
ter is very colde and moyst, a somewhat
hoate and drye dietarie is most profita-
ble. Nowe, in the beginninge of the
Spринge, suche an order of diete is com-
mended as is exsiccatiue or drye, and in
Autumne, a humectinge or moyste regi-
ment is most allowable. But in Somer
all drynesse and exsiccation must be es-
chewed. In Somer and towarde the end
of the Spринge and beginninge of Au-
tumne

tumne, a reasonable and conuenient or-
der must be vsed: But in the beginninge
of the Springe and later ende of Au-
tumne suche diette to be vsed as was in
winter.

The whole Summe of holesome diette.

IN stéede of a finall Peroration, I
woulde wishe thée (Gentle Reader)
to beare well in memorie, howe that
to refrain Repletion and excesse of meat,
to be precise and actiue in exercise, and to
conserue the Séede of Generation are
thrée thinges for healthinesse of the body
most holesome and profitable and forget
not, howe that Aristotle in his Pro-
blemes, imitatinge Hippocrates, refer- *Probl.* 47
reth all the cause of prosperous health *6. Epid.*
vnto temperate moderature of meate *Par.* 4.
and drinke, and an expedient Mediocri- *Aph.* 20
ture of seasonable exercise. But sithen
for our sinnes and offences aduersitie &

sicknes

ſickneſ is layde vpon vs, let vs not be ſtiffe necked neither forgetfull ſo ſhewe our ſelues thankefull to Almightie God for whatſoeuer he ſhall ſend vnto vs for our better amendement, and in our vocation and trade of life wherunto we be called verteouſlie, ſoberly, and Juſtlie, to liue to the honour of Almightie God: renouncing all vngodly wayes and worldlye concupiſcences, expecting and looking for that bleſſed hope and illuſtration of the glorie of God and Jeſus Chriſt our Sauiour, who offered vp and gaue himſelfe a Sacrifice to redeeme vs from all iniquitie and from the tirranie of the deuill, and to puriefie and make vs a peculiar people to himſelfe, to walke in the pathe of good workes and godly conuerſacion of life to his Glory.

FINIS

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